

THE CONGREGATIONALIST AND CHRISTIAN WORLD

Volume LXXXIX

12 March 1904

Number 11

The Religious Education Association at Philadelphia

Confessions of a Returned Missionary

Sectional Fellowship

Rev. L. P. Broad

Formerly Superintendent for the Home Missionary Society in Kansas

What the Negro Problem Is and the Way to Solve It

Rev. H. H. Proctor

Atlanta, Ga.

This Winter of Our Discontent *John Calvin Goddard*

A Pastoral Outlook from Detroit

Rev. Nehemiah Boynton, D. D.

The Careers of Three Indian Women *Cora A. Folsom*

Hampton Institute

The Professor's Chair *President Henry Churchill King*
of Oberlin

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For Endeavorers

PRAYER MEETING

BY EDITH GAY

Topic, March 20-26. Little Things That Christ Makes Great. 1 Cor. 1: 25-29.

There is no respectable escape from action even for the seemingly ungifted and unimportant person. If we think we have no mission, no facility for doing the things which we know must be done by some one, we should remember the words spoken long ago by a man whose knowledge of human nature and human possibilities amounted to inspiration. Paul looks about at his fellows and makes the declaration that "not many wise men after the flesh, not many mighty, not many noble are called." It is a pitiful thing to have powers which are not used and one of the best impulses which Christianity imparts is the sense of responsibility for our God-given abilities. It is not modesty which avers that we have no gifts. It is vanity. We are afraid of being laughed at if we undertake something new. We desire to show off rather than do good. We cannot teach in Sunday school because we are not highly educated and are not accustomed to speaking in public—we have no talent. But stay; if we have learned from the bulletin boards that two great nations have gone to war and there has been a battle here or there, we can tell it without hesitation even to a group of a dozen people, and we are not accustomed to speak in public either. We can do what we want to do. If we know what is in our Bible we can tell others. If we don't know it is time we did and it is helpful to study with companions.

We exempt ourselves from duty with the same well-worn, fragmentary excuses which the invited guests in the parable of Jesus brought forward. We make ourselves more ridiculous and troublesome by our refusals on the ground of our inadequacy than we should by a failure. For at least it is something to have tried. There are some failures, like the battle at Bunker Hill, which are greater than victories. The plans of God should not lie heavy on our shoulders. Are you weak? Well then, God has chosen the weak things of the world to confound the things which are mighty. Are you foolish? God has chosen the foolish things of the world to confound the wise.

To have made an honest effort is as great as to have succeeded. The result if fortunate is inspiring to us, but the exertion, the putting forth of our little powers, has made a permanent mark for good on our characters. He who glories, even in his own heart, over his triumphs, has yet another victory to win and that is the conquest of his individuality. Most people hold personality in too high esteem.

If we measure usefulness by material accomplishment we show lack of judgment. The wild sweet brier rose in June, of what use is it? The cattle do not seek it for food, it can produce no edible fruit. Is it nothing to touch the human heart, nothing to stir the emotions of gentleness and beauty in a troubled breast? Of what use is a baby? What is he but a dependent member of society, never giving but always receiving? Nations have gone to war for a baby, the desponding have taken courage, the sore stricken have fought against terrible odds, wondrous victories have been accomplished, all for a tiny, helpless babe.

Let us then not attempt to decide what is great or what is small but arouse ourselves and do what ought to be done.

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Our Woman's Society was organized nine years ago with thirty members, its object as stated in our by-laws being to provide necessary clothing for the sailor, visit the hospital and work for the sailor's comfort, entertainment and general welfare in connection with and as auxiliary to the Boston Seaman's Friend Society.

Seventy-six years ago last December the Boston Seaman's Friend Society was formed, and during that time many of the Congregational churches throughout New England have contributed towards its support. Nine years ago the Boston society desired the help of the women of our churches, and then it was that our Woman's Society came into existence.

From a very small beginning we have grown, until now we number over six hundred members, with prospect of a large increase of membership the coming year. The officers of the society consist of a president, seven vice-presidents, clerk, treasurer, corresponding secretary and a board of nineteen directors. The board of directors meet the first Monday of every month, from October first until May first, and the society meets three times a year, beginning with the annual meeting, the second Monday in January, then the second Monday in April and second Monday in October.

The money contributed from the annual memberships goes to provide for the comfort of the sailor, by giving him clothing, comfort bags, literature, entertainments in the Naval and Marine Hospitals, on board the Wabash in the Navy Yard, then, in urgent cases, sending the sick ones back to their homes. Different committees are formed, dividing up our work, so that whatever one may send us we use to the very best advantage.

While providing for the sailors' comfort, we do not forget to lead them to the Saviour, who has promised to pilot them over the sea of life. Our outlook committee is an important factor of our work, the duty of each member being to secure members in her church, and having once secured them to keep them.

If you would like to join and help us in the work we are doing, please send your name and money to our treasurer, Miss Grace Soren, 19 Greenville St., Roxbury, Mass.

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Saturday
12 March 1904

and Christian World

Volume LXXXIX
Number 11

Event and Comment

A Foretaste of Easter

A few weeks ago, when all northern New England was buried deep in snow, a gentleman driving past an orchard one day broke off a branch from an apple tree. Coming home he placed it in a jar of water in a warm room. Its buds soon swelled, then leaves unfolded, and while the snow still lies deep in the orchard, the branch is laden with fragrant apple blossoms. Any minister or teacher who wants an object lesson for Easter may yet have time to show to congregation or class the miracle of bringing forth life out of the white shroud of death.

An Erratic Career

The death of William H. H. Murray at his home in Guilford, Ct., March 3, ended a career which at the outset had large promise. Mr. Murray was of the class of 1862 at Yale and studied for a short time at what is now Hartford Theological Seminary. His earliest pastorates were at Greenwich and Meriden, Ct. At the latter place he made his most brilliant success by writing his first story of the Adirondack region. He came to Park Street Church, Boston, as its pastor in 1868, when only twenty-eight years old, and for a time had great popularity as a preacher and lecturer. It has been said that he left Park Street because of his liberal theology, but if he had told the truth, paid his debts and otherwise honored the Christian standard of morality, it is not probable that his people would have challenged his orthodoxy. The council called to dismiss him in 1874 voted to recommend him to the churches by a majority of only two. After a period of independent preaching in Music Hall and editing the *Golden Rule*, he disappeared, was later heard of in Texas, then as a restaurant keeper in Montreal, and in recent years has lived in Guilford, the place of his birth. The *Springfield Republican* draws a true picture of him when it says:

His last venture was made in this city, and here he issued five volumes, through the aid of men and women whom he had made his friends—as it was so easy for him to do—but who have heart-burnings as their legacies—for here as everywhere he disappointed the confidence and even affection that was given him. With noble faculties, a rich human charm, a splendid presence (never so fine as when with his crown of white hair he was sojourning here), he lacked moral balance.

Pedagogical Defects of the Sunday School

An article with this title in the March number of *Education* is a sign of the growing interest in the Sunday school among leaders in secular education. It is written by F. E. Bolton

of the State University of Iowa. Mr. Bolton presents an impracticable ideal for the average Sunday school when he proposes that their teachers should be paid, and only such should be employed as are equipped by special training. Religious training of children is the responsibility of parents not less than the Sunday school teachers. If we substitute the former for the latter we may see whither Mr. Bolton's argument would lead us. He would then lay down the rule that parents "should be mature persons, scholarly in tastes, who have received a liberal education, who have studied the science and art of teaching, and who have made a thorough preparation for this special form of teaching." Of course! But then people will insist on marrying who have not made this preparation, and nothing can stop them. If they were better qualified to beget and bear and rear children, we should have a better commonwealth. And if we could make Sunday school teaching a profession with satisfactory tests we should have better churches. But we are not going to postpone building churches till we have experts enough to go round. What Mr. Bolton says of the use of the Bible in teaching children and of methods is practical and valuable, and deserves the attention of Sunday school teachers everywhere.

Getting Enough Money for Benevolence

"Give us more money," say the benevolent and missionary organizations. "Give us satisfactory evidence that the money will be well spent, and spent for the purpose for which we give it," say those who are asked to give. When the only, though quite true answer offered is, "The need is great," the money comes slowly. When the answer is shown to be true that the need is being met as far as good business management can make the money meet it, then the money ought to come. In many cases it does come generously. Our faith in Christian human nature is so great that we believe the money will come equal to the need, if information can be put properly before the givers.

Dr. Clark in Australasia

Dr. "Father Endeavor" Clark is giving February and March to an Australasian tour. Beginning at New Zealand he passes thence to the states of Australia. Ample and cordial preparations are being made for his visit. At the time of his last visit Junior Christian Endeavor hardly had an existence. Now in proportion to the Y. P. S. C. E. it is very fairly represented. Dr. Clark

will find the societies for the most part pursuing the even tenor of their way, recognized as a part of church machinery, having overcome a sort of half-British prejudice against it as an "Americanizing" agency. The later developments of the Christian Endeavor have not struck deep root in Australian soil. The Good Citizenship plank has been received with considerable favor, and is likely to grow in favor now that women have the franchise. The Quiet Hour and Tenth Legion Endeavorers are very few in Australia. This is probably due to the fact that ministers are afraid that too much machinery may tend to the breaking down of the Endeavor rather than to its strengthening.

The English Education Act

It is gratifying to find Anglicans like Dean Stubbs, Canon Scott-Holland, Father Adderly and other lesser known men, disposed to put an end to the present strife between Anglicans and Nonconformists, and calling for amendment of the Education Act of 1903. They would have such amendment "carried out on the principle of religious equality," and have "all schools supported by public money . . . under full public control in all secular matters, including the appointment of teachers." This olive branch held out by a sensible minority of the Anglicans may not for conscientious reasons be grasped by Nonconformists, who are done with compromise seemingly and who expect—if the Liberal party comes to power—to deal radically with the Education Act. But it is gratifying to find Anglicans who are broad enough to see that the day for Church control of public schools is over, and that religious beliefs should not debar any man or woman from the noble teaching profession.

The Value of Independent Polity

The discussion of church union in Australia seems to have passed beyond the first stage of enthusiasm to the facing of practical difficulties. An address before the Victorian Baptist Union, urging Baptists to follow the movement toward fusion, but not to surrender any principle, has moved Dr. E. Y. Mullins to some comments in the *Baptist Argus* on the value of the polity of self-governing churches. Baptist polity is the same as that of our own churches. Substituting Congregational for Baptist, we can adopt with full conviction these words:

Conceding for the moment that the New Testament does not teach a final form of church government, it would be a disaster to the civic and religious interests of the world for the Baptist polity to be merged in any other. A local Baptist church is a seed plot

of every form of liberty. It is the concrete expression of the principle of democracy as opposed to that of monarchy in church life. Every ideal contained therein is working as a leaven in our society, shaping not only religious but civic institutions. The whole modern movement is straight in line with the fundamental philosophy of Baptist church polity. The Baptist contribution to the civic and religious life of mankind, as contained in its polity, is a priceless boon which would sadly impoverish the race were it to perish from the earth.

Dr. Mullins points out that the struggle of the Free Churches in England to resist the attempt of the state church to control public education paid for by public funds, historically an anachronism, but a momentous fact, shows the world's need of our doctrines of religious and civil liberty.

Why Our Men Succeed The *Indian Witness*, issued by the Methodist mission at Calcutta, commenting upon Dr. Charles Cuthbert Hall's praise of Congregational polity and its adaptation to missionary endeavor in India, says:

Not even Dr. Hall himself more fully recognizes the splendid work of the American Board Missions in Bombay, Ahmednagar and Madura, than do we. But is this attributable to the peculiar excellence of the Congregational polity? We hardly think so. The success achieved in the cities referred to is owing very largely, in the first place, to the superior talent of the men at the helm, and especially to the continuity of administration which has been enjoyed there. That men bearing such names as Hume, Abbott and Chandler have been at the head of affairs in the stations referred to for many years, working out their carefully prepared plans and impressing themselves upon the people with cumulative power, is the secret of the success of the American Mission Board work at those points. Assiduous, diligent, careful cultivation of a few particular garden spots by able men who have been at work in those fields for a long continuous period of service, has been the principle of operation, and excellent results have been secured, which deserve the heartiest recognition.

Polity has little or nothing to do with this matter; but policy has, and from the first the American Board has stood for a degree of stability, permanence and self-government by its missions, which to Methodist missionaries, suffering from interference of missionary bishops and peripatetic bishops from the home land, doubtless seems covetable.

Our Hawaiian Churches The Hawaiian Congregational churches are suffering from the serious financial depression which prevails in the islands. The Hawaiian Board is becoming deeply involved in debt, has been obliged to discontinue the services of two of its most valued missionaries—Rev. Messrs. O. P. Emerson and J. Leadingham—and has applied to some of our national societies for aid. Mr. Emerson, who has been for several years corresponding secretary of the board, has accepted another position so that he will continue to work for the Hawaiians. Rev. Dr. Doremus Scudder has been prevailed on to take for the present the work of corresponding secretary, with general supervision of all the work of the board. In spite of reductions the work is progressing and apart from financial embarrassment the situation is full of encouragement.

The Doshisha's New President At a special meeting called for that purpose the trustees of Neesima's great school in Kyoto, Japan, elected Kotaro Shimomura, B. S. (Worcester Technology, Massachusetts), [F. C. S. (London), president to succeed Hon. K. Kataoka, recently deceased. The claims and excellencies of other candidates were urgently pressed by certain sections of the alumni and the students but Mr. Shimomura was felt to be the best person for the position. He was the first choice of a majority of the faculty and the trustees, and the second choice of all. A member of the old Kumamoto band, he has given his atten-



tion to matters scientific and practical rather than theological. Constantly loyal to the original purposes of the founders and friends of the institution, he is a man of progressive spirit and methods, and of wide experience with men and things. For several years he was dean of the Harris Science School (a department of the Doshisha), and of late years has been engineering director of the Osaka Chemical Works. During the past four years he has four times stepped into the breach and served as acting president at great personal sacrifice, purely because of his love for his *alma mater*, on whose board of trustees he has served ever since he ceased to teach in the institution. He desires and should be given the confidence and support of American friends of the college.

Ancient Music Decreed Pope Pius X. last November said that "sacred music should possess, in the highest degree, the qualities proper to the liturgy, and precisely sanctity and goodness of form," that "it must be holy, and must therefore exclude all profanity not only in itself, but in the manner in which it is presented by those who execute it," and that "all these qualities are to be found in the highest degree in the Gregorian chant." He decreed that "the ancient traditional Gregorian chant must therefore be largely restored to the function of public worship." This action was bound to bring trouble to his faithful subordinates in Europe and this country, who have permitted profane—and often operatic or theatrical—music to be used in the churches of their diocese. Two eminent bishops of the Roman Catholic Church in this country during recent weeks have called the attention of their clergy to the Pope's decree; and from this time on the task of readjusting liturgy and music will go on. We do not understand the papal decree to exclude absolutely forms of music other than the

Gregorian, or that more modern forms are prohibited providing it "approaches in its movement, inspiration and savor" the Gregorian form or the classic polyphony of the Roman school which reached its greatest perfection in the fifteenth century in the works of Palestrina. Nor can we do aught but praise the decision to exclude from worship motives and rhythms that have become identified with worldly amusements. Wise, too, is the determination to limit the number of solos. But how indefensible is the re-emphasis on Latinity in language, and the refusal to permit choirs to sing in language understood of the common people. Some bishops like Bishop O'Connell of Maine, in adjusting themselves to the new order of things, will see to it that the people are taught what the Latin means which they are to hear from Sunday to Sunday. But not many will so order.

No License Victory in Vermont Local elections in Vermont last week have general interest because of the verdict of the people on the retail sale of intoxicants. Only one town changed from "No" to "Yes" on the license issue, and forty-four towns which voted "Yes" in 1903, after the experience of the twelvemonth, voted "No." The majorities for license in towns still preferring the saloon are reduced also. Rutland, which voted for license by 1,175 majority last year, voted "No" this year. This home rule on a vital aspect of communal life places responsibility where it belongs and makes for enforcement of law when it is declared.

The United States and San Domingo In 1886, after thoroughly studying the condition of affairs in San Domingo, Froude, the English historian, wrote: "The present order of things cannot last in an island so close under the American shores. If the Americans forbid any other Power to interfere they will have to interfere themselves. If they find Mormonism an intolerable blot on their escutcheon, they will have to put a stop in some way or other to cannibalism and devil worship." The moral degradation of the island has not decreased since Froude wrote, rather increased. Violence abounds. Conflicts between the Dominican officials and American property owners increase year by year. European bond holders are chafing at failure to receive interest and principal from a well-nigh bankrupt state. The acquisition of Porto Rico by the United States, and the reciprocal trade treaty with Cuba have seriously affected insular revenue. Relations with the United States are somewhat strained. Insurgents led by Juan Isidro Jimenes are waging a desperate fight against the Morales Government. With no present intention to do more than investigate what our duty is in the premises, the Administration has sent Assistant Secretary of State Loomis, to the island to ascertain at first hand what he may. We should not be surprised if sooner than we had expected, we might have to assume a protectorate over this republic of mulattoes, and set up and maintain a degree of civilization there such as they are not capable of creating or maintaining for

themselves. We have moved on a long way in our interpretation of our national mission since Charles Sumner in 1869 fought President Grant's recommendation that San Domingo be annexed. Mr. Loomis as he sets out disclaims for the United States all thought of annexation, and pledges that it will never come. Time will tell.

Red Cross Contrasts Japan, a "pagan" country, has a Red Cross Society with 800,000 members, more than 2,500 nurses, two hospital ships, and large income. Russia also has a splendidly organized Red Cross Society, with thousands of nurses, and large financial resources. Our Red Cross Society is torn with factional disputes, has a slender permanent staff, and makes no commanding appeal to the generous and wealthy people of the country. Whose fault is it? We quite agree with the *New York Tribune* "that it is high time for the affairs of the Red Cross to be radically investigated, and for the evil which has so impaired, if not destroyed, the value of that organization to be disclosed, and if possible, corrected."

The Candidacy of Mr. Hearst A large number of delegates to the coming Democratic National Convention called to nominate a candidate for the presidency of the United States have declared in favor of Mr. William R. Hearst, owner of several "yellow journals." It is admitted that his campaign for the nomination has been galvanized by free use of money, and that his nomination would bring the party of opposition into dispute, and the country as well. The *New York Evening Post* concludes an able editorial dealing with the ominous situation which his candidacy creates for the Democratic party and the nation, with these words, which we heartily indorse:

It is not a question of policies, but of character. An agitator we can endure; an honest radical we can respect; a fanatic we can tolerate; but a low voluptuary trying to sting his jaded senses to a fresh thrill by turning from private to public corruption, is a new horror in American politics. To set the heel of contempt upon it must be the impulse of all honest men.

We have read the formal indictment of Mr. Hearst made by Congressman Johnson of California in the House of Representatives, Jan. 8, 1897. This indictment, never having been answered by Mr. Hearst, and Mr. Johnson never having been prosecuted for defamation of character, we are led to protest for reasons other than perusal of Mr. Hearst's newspapers.

Justice at Last The Criminal Branch of the Court of Cassation has granted the appeal of Alfred Dreyfus for a revision of his trial at Rennes. Attorney-General Baudouin said in his plea before the court, that when he began consideration of the case he was satisfied that a judicial error had not been committed, but as the investigation of the documents in the case proceeded his amazement increased. Their "miserable character" has led him now to the conclusion that it is necessary to reopen the case. Within three months it is believed that Dreyfus will be reinstated in the army, his honor reaffirmed and France

will acknowledge his rectitude. But how can acknowledgment merely ever atone for the horrors of his persecution, imprisonment, exile, and a mockery of a trial at Rennes! How splendidly the loyalty of men like Zola the novelist, Picquart the soldier, Labori the advocate has been justified and crowned by the slow but sure working of the mills of the gods in this case. Cursed anti-Semitism and corruption in the army well-nigh brought France to civil strife, so hot were the passions over Dreyfus a few years ago; while now the process of rectifying wrong goes on without a ripple on the surface.

South African Racial Problems

The *South African Congregational Magazine* discussing the impending introduction of Chinese cheap labor into the Transvaal, working under conditions little short of complete slavery, and the open ruin of the black servants of the Boers by employers making drunk their employees, says: "We feel as about as far from sympathy with the so-called Progressives, who would lay the country open to this dread invasion, as with the Bond in its defense of unlimited drink. We realize that it is simply a curse with which we are confronted on one side and the other." In England feeling against Lord Milner in South Africa, the Ministry at home, and the mine owners is most intense among most Nonconformists and a goodly number of Anglicans; and the Free Church National Council at its coming meeting is to call upon all local councils and churches affiliated with the movement to act vigorously opposing Parliamentary approval of the Ministry's plans for aiding the mine owners. Certain it is that with a Liberal Ministry in power the settlement of the industrial question by use of Chinese will be denied, for it does but embitter the Boers, the two southern states of the contemplated South African Federation, and the Australian colonies. Moreover it is dead against all British traditions of liberty.

Arbitration in Australia

The working of the Arbitration Court in New South Wales (the last Australian state to enact a measure for compulsory arbitration) continues to furnish much food for discussion. One thing is beyond dispute—that the court is congested with work. In February there were fifty-four cases on the list. Eighteen of these were filed in 1902. A labor newspaper says that "the business of the court is in such a congested state as to reduce the whole business to the level of a farce." For sporadic conflicts decided by the arbitration of a strike or a lockout, there is substituted incessant conflict under the forms of law, the issue decided by the arbitrament of a court. The Workmen's Unions look upon the Arbitration Court as designed for the sole purpose of giving awards in their favor, and are strongly disposed to resent any decree made against them. The only remedy the employers have when laborers refuse to obey the court's award is to prosecute the men. This means expense with, possibly, the barren satisfaction of depriving the recalcitrants of their liberty. It is practically no remedy at all, because, even if it were not an expensive, it would be

practically an impossible matter to gaoil some hundreds of men. On the other hand, if the employer breaks the law he can be easily got at and penalty exacted. Under these circumstances employers declare that the act has broken down. But friends of the act are convinced that it has generally raised wages, and has done much to put an end to sweating.

The Far East Nothing very significant in connection with the war has happened during the week. Port Arthur and Vladivostok have been bombarded by the Japanese, but not persistently, and there has been no attempt as yet to take either citadel by combined naval and military assault. Both Russia and Japan are massing their troops and are playing for position in northern Korea. Not until the Japanese general staff leave for Korea and the small army of foreign correspondents now shut up in Tokyo accompany the Japanese generals to the front need there be any expectation of battles that will affect the result materially and reliable accounts of the same. At present the effort is to mass troops and maintain—at least on Japan's part—the strictest sort of censorship. United States marines have been sent to guard property owned by Americans in North Korea and our missionaries laboring there are being urged to leave for the coast, which they are most reluctant to do. Both Russia and Japan continue to put forth official and semi-official statements relative to the cause of the war, and the opening events of the same. Feeling in St. Petersburg both among officials and people is saner than it was a week ago respecting American and British policy. That both nations will be neutral officially goes without saying. Beyond that neither government can go in assuring Russia. If most Britons and Americans sympathize with Japan and say so, Russia will have to endure it.

The Mission of the R. E. A.

The meeting of the Religious Education Association at Philadelphia last week, registering its entrance on its second year, revealed quite as great progress as its promoters had reason to expect. Its mission is clearly outlined. It is to bring into helpful co-operation the many organizations and forces at work to promote the religious life of the nation. Many of these are entirely separate from one another. Some are working at cross purposes. Plans and efforts are being duplicated and much energy wasted. The association aims to bring these forces into such harmony as not to interfere with one another, to increase their efficiency, and to give them direction to secure results which all desire.

The task is a great one. But this year's work has tested the plans of the association and shown that they are adequate. Its seventeen departments include most of the agencies for promoting religious education—universities and colleges, churches and pastors, elementary and secondary public schools, Sunday schools, Christian Associations, etc., and each of these departments is now administered by a competent committee, while the organization of which they are parts is fully manned.

A great deal has been done during the past year, and the executive board of directors in the first annual reports was able to give an admirable account of itself.

To the spectator, the most profound impression made by the meeting probably was the evidence that the interest of leading educators in this country is turned anew to religious education. Seldom, if ever, has a more representative assembly been gathered of presidents and professors of universities, colleges, and theological seminaries, and administrators of public education. Pastors, perhaps, were not numerous, but young men formed a large proportion of the congress. While there was not less a spirit of earnestness than at the meeting last year in Chicago, there was less disposition to criticise present methods of Christian work, and a greater confidence in facing the business before the association. It has got out of the gristle stage, knows what it has to do, and quietly sets about its long and difficult task.

In this movement the Sunday school of course must have prominent consideration. It means much that a great company of educators should recognize its importance and its possibilities. It had more attention in this meeting than any other of the institutions through which religion is taught, except, perhaps, the home. It is being studied sympathetically by many who in the past may have undervalued it. The Sunday school section meetings were much more largely attended than those of any of the other departments. New forces may give it new life and power. It may be that the Sunday school will be the means through which will come a new revival of religion for a new age.

Mormon Lust and Anarchy

When the Senate Committee on Elections voted to extend the range of its investigation of the case of Senator Smoot of Utah, it was a day full of omen for Mormonism, as we intimated at the time. For it needed but the full glare of publicity focused on the problem through testimony of the Mormon hierarchy taken at the National Capital—not in Salt Lake City—and then sent forth, to arouse the nation to truer understanding of the grossness and duplicity of the Mormon Church—that *imperium in imperio*—which it has been permitting to develop in the West, agents of which are at work in Europe and in the East and South bringing by guile converts to it each day.

Whatever may be the testimony respecting Senator Smoot's knowledge of and sympathy with the polygamous intercourse which the head of the Mormon Church admits that he and other of the rulers of the church have with women, and whatever may be the decision of the Senate with respect to the validity or invalidity of Senator Smoot's title to his seat in the Senate, it is apparent that before Senator Hoar and his colleagues on the committee get through with this investigation, the country is to have the cover taken off the cesspool, from which a stench will arise forcing Congress to set about some legislative sanitation in the interests of na-

tional health. For, by President Smith's own confession, he not only admits his polygamy, but also his intentional, reasoned defiance of state law, compliance with which law was pledged by the Mormon Church when Statehood was granted the territory.

Christian and Jewish monogamists may reasonably expect their representatives in Congress to act so as to settle once and for all what is to be the standard of marriage in Utah and other states where Mormonism has a foothold. No considerations of party and no undue regard for state rights should block action. The time for taking Mormon pledges and official statements at their face value has passed. The nation should now come to the help of the Protestant home missionaries and the Gentile journalists, clergymen and agitators who have fought Mormonism year in and year out, and should reward their sacrifices by such a display of cleansing wrath and power, as will teach the ecclesiastical flesh-worshippers and law-breakers that there is a limit to the national patience but no limit to its stern wrath.

It is not a question of religion but of ethics; not a question of politics but of the higher law. Nor is it without its suggestion to one interested in the implications of all forms of religious phenomena. Divine authority for his carnality is affirmed by President Smith. Mysticism and sensuality often go hand in hand, and subjective states constantly have to be judged by reason and compared with historical facts. The American nation today will shape its marriage laws—not by what President Smith thinks has been revealed to him, but by cold, dry facts based on comparison of society's welfare under polygamy and monogamy. An amendment to the Constitution on marriage and divorce is needed for more reasons than one.

The Parables of Christ's Passion The Talents

Christ's withdrawal from the visible world is the background of this parable. He is the man who going into another country, called his own servants and delivered to them his goods. Its starting point is Christ's confidence in his own disciples. They, after the resurrection—we, in our own place today—are his trusted agents in the world. Can there be any higher motive for faithful living than Christ's faith in our right use of the endowment, time and strength which he has given? He has not left us to uncertainty or idleness. On the contrary, he assures us that his withdrawal from our sight is both his opportunity and ours. "Greater works shall ye do because I go unto the Father."

We go to meet this confidence with unequal endowments but equal responsibility. God has not made men alike in gifts. The equality of human life is in the moral sphere of opportunity. Faithfulness counts alike to God, whether the original endowment were great or small. Christ in the temple watched the poor widow casting the whole of her living into the treasury, and acknowledged her two farthings as the largest of all that day's gifts. He has the same words of

commendation and promise of reward for the servant who began with two talents and presented four, as for him who began with five and came with ten. We are vessels of a differing capacity, but the love of God fills each one full.

There is a hint in the words of these three servants when they come to their reckoning with their lord of joy in enterprise and of the discontent of idleness. It was a happy day for two of them when their lord came—the reflection of many busy, happy days. But the words of the unfaithful servant suggest not only an uneasy conscience, but also a bored and miserable life. The idle live in a cloud. They never really see the world, much less possess it. The real joy of life is born of purpose. The man with five talents was happy in making them ten. The man who hid his lord's money in the earth spent unhappy days before that most unhappy day of his accounting.

Here, too, Christ teaches us that the reward of service is further service. The goal of our endeavor is not an etherialized idleness. The joy of the Lord into which these good servants were to enter Christ defines as new responsibility. We are to find rest, but it is rest of spirit in companionship of work and peace with Christ. It will be congenial service, for which we shall receive new strength in fullest measure, but it will be service still.

This is the culminating parable of those addressed to Christ's own Church. It ends with the solemn warning of Christ's law—the universal law—of use that tends to growth; of disuse that ends in poverty and loss. Unto every one that hath shall be given, and he shall have abundance. The not having of the slothful servant was of his own choosing, not of his master's will. God's endowment, small or great, contains within itself the seeds of growth. But the neglected opportunity shall be transferred to others who will make good use of it for Christ.

Our Handbook Topic for the Midweek Prayer Meeting, March 13-19. Matt. 25: 14-30; Luke 12: 35-48.

In Brief

Bon voyage, pilgrims to Jerusalem!

Did you shake hands with the persons who joined the church last Sunday?

A Philadelphia paper announces in large headlines that "Senator Depew praises the Bible." Well, the Bible can stand it.

We shall publish a special Household Number next week. Why not? The home is as much of an institution as the Sunday school.

The Confessions of a Missionary in this number is, we think, one of the most interesting and suggestive articles in the series to which it belongs.

Americans traveling in Europe this summer and fall would do well to plan to attend the second International Congress for the Universal History of Religion to meet in Basel, Aug. 30-Sept. 2.

While the Jewish Bible has 39 books and the Christian Bible 66, the Tibetan Bible has 1,083 books printed in 108 volumes of 1,000 pages each. One reason why our Bible is precious is that there is not too much of it.

President Harris of Amherst indorses the estimate that about ten per cent. of present day undergraduates go to college for culture-

ideals. Then how many go for utilitarian ends? For there are some who go because it is a badge of respectability!

The Massachusetts House of Representatives by a large majority voted for the bill enabling the evening law school of the Y. M. C. A. to confer degrees. If it is done we hope the recipients will attach to their names all the letters—Y. M. C. A. L. L. B.

Dowie's mission to New York was not a failure, after all. It resulted to the advantage of that "converted" Jew, Warszawiak, who as reported in the *Springfield Republican*, is now Dowie's representative, and has been guaranteed a year's support from the funds of Zion church.

The head of the Mormon hierarchy, who says that he obeys the law so far as his teaching is concerned but not in his practice, is the legitimate successor of those scribes and Pharisees, of whom Jesus warned his disciples, "Do not ye after their works; for they say and do not."

Our neglect of our superannuated clergy is bad enough, but what shall be said of the statement emanating from the Clerical Provident Union that 103 clergymen of the Church of England during the past ten years have sought admission to workhouses or been placed in pauper lunatic asylums?

The friends of Rev. R. F. Horton of London will regret to learn that he is threatened with loss of his eyesight, and that he has gone to the continent for rest, advice from oculists, and treatment. It is a strange coincidence that Messrs. Horton and F. B. Meyer should have been smitten with similar troubles.

The superb ethical motive which governs many who practice the healing art was well described in Professor and Dr. Keen's words spoken last week: "We have changed the aspect with which we look at medicine. Today, gentlemen, it is a case of preventing sickness.

I glory in it that ours is the only profession of the earth that is trying to destroy itself."

Negroes in this country, it is said, own and publish 450 newspapers and magazines. And some of them write as forcibly as that able representative of their race, Rev. H. H. Proctor, writes this week in another column of *The Congregationalist*. Mr. Proctor has reason for intimating that his people will make themselves heard.

Congregational forces in Japan are affected by the war in divers ways. The head monitor of the Doshisha College, Major Uno, is an officer in the Reserves. He has just been summoned to the field. He is a zealous Christian and a sunrise prayer meeting was held on the campus the morning of his departure, when prayers were offered by a student and a teacher and the hymn, "Stand up, stand up for Jesus," was sung.

Some daily newspapers have been working a new advertising scheme. They have hidden money in uncertain places and hundreds of people have been spending more time in searching for it than it would have taken to earn the amount. Here's a hint for department stores now that the trading stamp scheme is getting worn out. Many people are eager to pay more for a thing than it is worth if only there is an element of uncertainty in the bargain.

Bishop Brown of Arkansas has been interviewed by the *Churchman*, which says that in his Boston address on lynching Negroes he made a fearful mistake, and "was not conscious of the fatal character of the words he used." The *Churchman* declares that in what he said he did not represent any section of this nation. This is harder on Bishop Brown than to admit that he was capable of understanding what he was saying. The conclusion is natural that the church made a mistake for once in selecting a bishop.

A Lowell, Mass., correspondent of *Harper's Weekly* calls attention to the following vital statistics of that city, which no doubt are typical of not a few of the cities and towns of New England. Number of marriages in week ending Feb 3: English and Protestant couples, three; Roman Catholic, mostly Irish, seventeen. Number of births for month of January: English and Protestant, eleven; Roman Catholic and Irish and French, ninety-five. The correspondent asks what the effect of this state of affairs will be twenty-five years hence and who the people of New England will be.

Dr. A. H. Bradford, moderator of the National Council, goes to England in the latter part of April to represent our churches at the May meetings of the Congregational Union of England and Wales. He has also been invited to preach for a month at the church in Kensington, London, whose pastor is Rev. C. S. Horne has so recently left in order to take up a work for the masses in the old Whitefield Tabernacle. Dr. Bradford will give the closing address at Mansfield College and other institutions and churches will doubtless avail themselves of his presence in England.

Not much has crept into the daily papers or even the religious papers with regard to the evangelistic movement among the Baptist churches in Philadelphia, which has been going on quietly ever since the first of February. Hardly one of the more than one hundred churches has failed to hold special services but the undertaking, unlike that in Pittsburgh, has placed reliance altogether upon the local pastors and laymen. The ministers have exchanged pulpits freely and an excellent degree of co-operation has prevailed. It is estimated that hundreds have been led to take a decisive step toward the Christian life, while the general spiritual life of the churches has been purified and deepened.

Consolidate! consolidate! this is the watchword in education. Professor Osler of Johns Hopkins Hospital, Baltimore, speaking at a representative gathering of America's leading physicians and surgeons gathered last week to do honor to Dr. Roosa of New York city, said:

We should look forward to the consolidation of our teaching bodies. We waste much money in duplicating plants. There is not the shadow of a doubt that ten years from now in this city there will be only one large medical school, all teaching being in the central body and all practical work being done in hospitals under a central organization. We should frown on the system of several medical schools, especially in the smaller cities.

It is just as true of institutions training men for the Christian ministry.

Moral and Religious Aspects of the War

Mr. Charles A. Crane of Chicago has given \$10,000 to the Young Empress Fund for Russian soldiers and sailors.

The Presbyterian Board's missionaries at Syen Chyun have been recalled to Ping Yang, Korea. The missionaries at Seoul, Taku and Fusan are still at their stations.

English missionaries laboring in Southern Manchuria, taking refuge in Newchwang, are furnishing news of Japanese activity in military territory which they have left.

So far from refusing to aid Russian sailors escaping from foundered vessels at Chemulpo, Commander Marshall of the Vicksburg, United States Navy, took the initiative in sending aid. The Russian press is misrepresenting this incident.

All but the Independent and Socialist newspapers of Germany, those under the influence of the government, are singularly reticent in comments on the war and its bearings, which is in quite marked contrast with their attitude during the South African War.

The most sacred ikon which the Orthodox Greek Church has—an image of the Virgin appearing to St. Sergius—kept in the Tritzko Monastery, will go to the far East and inspire the Russian soldiers with faith in their cause and the czar as God's vice-regent.

The enlightened and lofty policy of Secretary Hay is the greatest windfall that has happened to China in all history. It puts America, and consequently Christian missionaries, in the very forefront of the recreative agencies of the China that is to be.—Rev. Dr. William Ashmore, veteran Baptist missionary in China.

As long as Russia can maintain a showy navy, a brilliant and landgrabbing policy, she will allow her people to remain in their present ignorant and helpless state without any enlightenment in any form. A heavy blow humbling her unnatural system of government, her army and her navy, will cause her to institute new methods, including the elevation and education of her people.—Rev. Dr. William E. Griffiths, author of *The Mikado's Empire*, and *Corea the Hermit Nation*—in an address, Ithaca, N. Y.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, MARCH 4

Mrs. Burke F. Leavitt of Melrose Highlands presided. Miss Lamson brought the gratifying announcement that a letter had just been received from Ahmednagar, stating that the military authorities there had voted to give the mission "all the land lying between Miss Nugent's compound and the new hospital, for the yearly payment of the taxes, about \$50. It is without doubt the best site there is for the Girls' School (the Memorial Building for Miss Child), and we did not dare hope that we could get it."

As the topics for the week on the prayer-calendar had been those relating to the home side of foreign missions, for officers of branches and auxiliaries, Miss Kyle, the field secretary, spoke of the neighborhood meetings held during January and February, in seven branches, at which, in spite of unfavorable weather, representatives of ninety missionary societies had been present at thirty different meetings.

Mrs. Joseph Cook referred to the United Study of Missions as a true memorial of Miss

Child and emphasized the need of familiarity with the work of our missionaries, as well as the value of the study of history and conditions of life in the East.

From Day to Day

BY ALLEN CHESTERFIELD

A caller brought me the other day a sorry report of the religious situation in a little country town. I fear it could be paralleled in its main features in a great many other communities throughout the land. The Congregational pastor has just resigned, and the people of whom my caller is one have little courage to enter upon the task of getting a successor. The salary is small, and two or three other churches in the place are struggling along at a dying rate. If the Christian forces, instead of being divided, were massed in one strong, comprehensive organization, its leader could be paid a good salary, rivalries and animosities would vanish and a resolute, helpful spirit would take the place of the discouragement amounting almost to paralysis felt now in every one of the different organizations.

Ah, yes, but that formidable "if" stands in the way. And yet it does seem as if in time common sense would triumph in these little places so badly overchurched and underfed spiritually. To cling to a decadent institution simply for the sake of perpetuating a denominational name, to insist on having just the kind of church which one's fathers and grandfathers worshiped in is to exalt human prejudice and sometimes human obstinacy above the plain dictates of the Christian spirit.

In striking contrast to this state of affairs is the condition of a small community less than fifty miles from the Massachusetts State House which I visited for the first time the other night to find, instead of three or four competing organizations, but one, and the only one which this community has known for the last fourteen years. Protestants of various shades of opinion and of differing ecclesiastical affiliations in former time worship and work together in one union organization with the utmost harmony and effectiveness. It has had but one pastor all these years, and he is now the oldest settled pastor in the region. The church contributes in turn to the treasuries of different denominational societies and in addition supports an orphan in Armenia. The young people have grown up practically ignorant of denominations. To be sure, the pastor being an Andover graduate naturally fraternizes most with Congregational ministers and the church is occasionally called to Congregational councils and its administration is practically Congregational. But Baptists, Methodists and members of other communions give it their hearty adherence.

I do not cite this interesting instance because I expect or want to see a sudden and general merging of all denominations in one. But I must say I should much prefer to live and to bring up my children in this latter community than in the one where religion is in such a languishing condition, apparently because of competing churches. I should be drawn, too, to the town of Sunderland, Mass., whose one religious organization was described in *The Congregationalist* recently. In fact as respects church unity I am eager to see more efforts in that direction in a number of local communities. These great schemes for federation and consolidation devised after long deliberation in joint committee interest me, but their wholesome application halts for one reason and another. Why not then begin at the other end and try on your fine plans for unifying Christians? No action of denominations, no scheme of committees can superimpose real unity upon, we will say, the town

of Ruralville, Me., or Urban Corners, Mich., but if Christians in those communities will look at their Christian duties and opportunities from the point of view of the kingdom of God as a great, sweet, vital, pervasive, spiritual force in the life of the world today, we shall have in those places not necessarily an end of denominations but an end of competition and jealousies and of cheap and sensational ecclesiastical devices, an end, too, of the era of disheartenment and the beginning of an era of hope and achievement.

In and Around Boston

Churches as Centers of University Extension

The interest in study awakened in the recent lectures at Shawmut Church by Prof. George Willis Cooke has been deepened and directed by Prof. R. G. Moulton. Over 1,200 persons attended his brilliant lecture on Romeo and Juliet at this church, Feb. 23, when a movement was started to establish here a center of University Extension. A course of five free concerts began Feb. 29, with large attendance, and another series of lectures by Mr. Cooke is being arranged. Thus the people learn the pathway to the church, become familiar with its interior, acquainted with its workers and are cordially invited to attend its services.

Professor Moulton is also giving a course of lectures on the Bible at Eliot Church, Newton, to be supplemented with one each by Dean Sanders of Yale and Professor Brown of Union Seminary. To all these the teachers in Sunday schools and public schools of the city are invited.

An Important Lowell Course

The course of lectures at the Lowell Institute now being given by Prof. J. Hardy Ropes of Harvard University should be heard by as many of the clergy and laity as possible. He will deal with The Apostolic Age in the Light of Modern Criticism, and bring to the theme his competent scholarship and candor. On the evening of March 17 Prof. E. C. Moore of Harvard will lecture in Fogg Museum at Harvard on The Influence of the Idealistic Philosophy upon Modern Religious Thought.

Yale Men Meet

Yale Divinity Alumni, to the number of fifty, dined together last Monday, and then heard an admirable and reassuring address from Prof. B. W. Bacon on The Miraculous Element in the Bible. Rev. W. L. Anderson of Exeter was elected president of the association.

Rev. Henry M. Ladd, D.D.

Henry Martyn Ladd, who has just died in Cleveland, was born in a missionary home in Brousa, Turkey, Nov. 10, 1849, but spent his boyhood in Constantinople, coming a little later for college study to Middlebury, Vt., where his uncle, Rev. H. D. Kitchell, D.D., was president. He graduated from Yale Divinity School in 1875, and his first pastorate, at Walton, N. Y., followed. He three times went to Africa on important errands for the missionary societies, the last time in 1881 for the American Missionary Association, which was then seeking a site on the Upper Nile region for its proposed Arthington Mission. On this trip Dr. Ladd had thrilling adventures and narrow escapes. In May, 1883, he took up the great work of his life, as pastor of the Euclid Avenue Church of Cleveland, a service continuing until 1897.

During these fourteen years he received nearly a thousand members into the church, secured by indomitable energy and perseverance the building of a new house of worship and led in the organization and wise choice of location for three daughter churches, now having an aggregate membership of over 1,250.

It is largely due to Dr. Ladd's foresight and choice of strategic points, in the years before the organization of the City Missionary Society, that the great East End residence section of Cleveland is supplied with vigorous Congregational churches.

He was active not only in all religious movements in the city, whether denominational or general, but also in the work of the state, serving the State Association for years as its committee for the Church Building Society and giving personal attention to calls for aid from that society. At the memorable meeting of the State Association at Marietta in 1896, in celebration of the centennial of that historic first church in the northwest territory, Dr. Ladd served with his accustomed grace as moderator, and also read a paper on The Future of Congregationalism.

After resigning the Euclid Avenue pastorate, in 1897, he did not again take up full pastoral service, but entered business life; though he preached for more than a year at Ravenna, for a year at Union Church, Cleveland, and for shorter periods at Collinwood and Franklin Avenue, Cleveland. The northern Ohio climate was somewhat rigorous for Dr. Ladd, and he had several times had pneumonia. Rallying from an attack, heart weakness developed, and he died, Feb. 12, 1904, at the home of his eldest daughter, Mrs. Hogen. Another daughter, and a son are married; Mrs. Ladd, with the two younger children are living in Oberlin. Dr. Ladd's singular courtesy, culture and cheer keep his memory alive in many hearts.

J. G. F.

Congregational and Church Union Rally in Missouri

The church in Hamilton, Mo., recently entertained representatives of surrounding churches in a rally and fellowship meeting. The afternoon session centered on church union, and that of the evening exploited Congregationalism in this district where Congregationalists are still placed anywhere from Romanists to Republicans. Methodist Protestants and United Brethren were invited and those responded who could come by rail, for Missouri roads prevented driving. Our churches are not numerous hereabouts, but those we have were well represented—and all went home enthusiastic.

In the afternoon, Chancellor D. S. Stephens of Kansas City University (Methodist Protestant) gave an address on Spiritual Affinities Between Our Churches, and Rev. A. K. Wray, state superintendent of Congregational home missions, spoke on The Mission of the Second Generation. A warm-hearted discussion of church union followed Dr. Stephens's address; and while no vote was taken, the sentiment was eager and unanimous for union, not to "take in" the others, but to yield anything but principle for the sake of increased efficiency in applying the power we have.

The evening addresses were by Rev. W. M. Short and Dr. Albert Bushnell, both of Kansas City, on Points of Congregational Faith and Practice, and Congregationalism in the World's Education. All the speakers were at their best, giving the dozen ministers and sixty laymen—exclusive of Hamilton people—a day of rare uplift and enthusiasm which ought to mean much for Congregationalism and union in this part of the state.

G. H.

A Kansas Installation

In the installation of Dr. C. S. Sargent, Feb. 17, at Wichita, a new mark has been set or an old stake has been reset. Dr. Sargent is now the only installed pastor in Kansas. The installation council through a committee brought in a resolution urging other churches in the state, where expedient, to return to this old custom as being conducive to longer pastorates and the strengthening of fellowship.

During Dr. Sargent's two years' service, the church has received 160 new members, has paid a large part of the debt on its fine new edifice, has deepened the spiritual interest, already strong through the influence of Supt. H. E. Thayer, the former pastor, and has become a strong factor in the life of this vigorous young city.

C.

What a Man Encounters
Who Comes and Goes
among the Churches

Confessions of a Returned Missionary

Appreciation of the Situation at Home. A Harvest of Encouragements to Press on Abroad

The first things are so purely personal that they must be dismissed in a line. The joy of meeting with one's own children, getting acquainted with them once more, and finding that they have made through their own worth new ranges of appreciative friends; the happy reunions with relatives and the cordial greetings of old friends; the warm invitations to visit at all sorts of impossible places; the making of new friends during a brief meeting; these lift one into a kind of blessedness that colors one's entire stay.

THE RECEPTION AMONG THE CHURCHES

The relation of the missionary to the pastors and churches is a large problem. Of course there are missionaries and missionaries, just as there are pastors and pastors. It is quite evident that when a missionary gets the chance to fill a vacant pulpit it will not do for him to speak on missions. I was repeatedly told, when asked to occupy a city pulpit during the pastor's summer vacation, that nothing on missions was wanted, only a regular sermon.

Why is it that among our large and wealthy churches there is a vague dislike to have a missionary speak on those things he knows best of all? The problems of the East are intensely interesting and of urgent importance. The missionary movement has become a great international or world movement, and the universities here are quick to see this, while the churches are falling behind in their interest in such vital questions as The Religions of the East, The Philosophy that Underlies these Religions, The Success or Failure of Missions and The Relation of Governments to Religion. One city pastor said to me, "You have the greatest philosophical problem of the world to solve," and invited me to speak ten minutes in his pulpit. A layman whose pastor was absent asked me to speak on, "Will Religion die out as Civilization advances?"

But I verily believe the churches would be greatly interested if they would widely ask from missionaries who have long been on their fields their ripe views on the place of the powerful religions of the East in the economy of God, with comprehensive and scholarly comparisons with Christianity, such as they have gotten not from books, but from their own experiences. The universities are wonderfully open to this work. A trustee of one of the great universities said to me, "You ought to speak not once, but you should have a course of lectures here on these subjects." The president of a thousand college students asked me to speak on The Beginnings of Religious Life in Human History, and apart from any compliments I received, I know that the very attempt was a blessed thing for me, and made me prize as never before this final and glorious revelation of God through Christ that inspires the best life of all ages.

I am quite sure that our churches can

have their interest in missions enriched and greatly increased if missionaries are thus encouraged to tell the vastly larger story of God's methods rather than so exclusively the smaller work of a denomination or of an institution. Anyway, the cordial welcome repeatedly extended to my message in these lines seems to explain to some extent the reluctance with which missionaries who limit their story to personal or denominational work are invited to our large churches. I give but one illustration. One pastor said after the address, "My rule is never to invite a missionary into my pulpit, but you were urged upon me, and to tell the truth I'm glad I let you in."

MINISTERIAL DISCOURTESY

Among ministers, I am sorry to say, there is once in a long time one who attempts to use a missionary for his own selfish ends. He asks one of our secretaries to send a missionary on a certain Sunday as though he himself would be present, and then goes off to fill some other pulpit for a consideration, leaving the missionary to find out the fraud when it is too late to retreat. The only way a missionary under these circumstances can maintain his self-respect is to do as one of my friends did. After accepting the invitation as though it were a perfectly sincere one, he received late on Saturday a note from the pastor regretting that he could not be present as business called him away. His prompt telegraphic reply was, "Neither shall I be there."

THE ANTI-MISSIONS CHRISTIANS

There are in some of the churches those who have read criticisms of missions by writers who claim to have seen for themselves the uselessness and extravagance of missionary work in the East. They have heard "from those who know" that it costs hundreds of thousands of dollars for every convert. These church members easily persuade themselves that no more money need be sunk in that hole, and so there is in a quiet way a small anti-missionary body of Christians (?) who really think missions are a failure, and perhaps a fraud. Nothing but a pastor who knows the face value of these criticisms, and has an intimate knowledge of facts, can break the force of these criticisms. I know of one church member who freely said he would never give a cent for missions, but later on he shook hands with me heartily, saying, "I'll give for that style of missions."

Some forty years ago, a young man in an Eastern port wrote an article that has been used ever since as a mine of anti-missionary literature. This same man is today one of the best authorities on all Eastern problems, and his views command the respect of men in legations and cabinets. He has been for decades one of the best friends of mission work, though he knows well the faults and imperfections of the workers. "How came you to change your opinions about

missions?" I recently inquired of him. "I simply didn't know anything about them at first, and wrote my criticisms merely to make a little fun and to fill up a blank column in that daily newspaper," was his reply.

THE WORK AT HOME HARD ENOUGH

I am impressed with the fact that ministers in numerous cases are having a most trying and even discouraging task. Many causes combine to draw men away from the churches. Transportation problems are seriously affecting attendance on church services. Many church members change their residence and neglect, or even refuse to take letters to another church. Another class buy or rent pews, but seldom use them. Some congregations in old centers are changing so rapidly that, in less than a decade, more than half of the old members are gone, and what new comers there are have very little idea of the traditions that once made their church a mighty power.

NOBLE MEN IN THE MINISTRY

Yet one cannot fail to see that serious work is being done. Strong men of faith and knowledge are grappling with the new problems hopefully. All the knowledge of all the world is open now, and the churches of our Great Republic have marvelous resources that may become an infinite blessing to the human race. Narrow vision, even though accompanied with sincere self-sacrifice, does not fill the bill. The larger outlook upon life makes the local church seem small, unless it is broader than its sectarian exclusiveness and gets a vision of larger things. Our Protestantism has gloriously given to the world its precious doctrine of the value of every single soul, and while conserving this, the problem is how to save society and how to make an ideal world.

To see the missionary spirit that is the dominating force in the preaching and work of some pastors is one of the gladdest experiences of the returned missionary. I wish I could mention the names of some of these gifted souls. One, whose daughter had just decided to go to the foreign field, said, "I would be so happy if all my children would make a like decision." I sit at the feet of such men, learning of them, and wishing I were more worthy of their holy friendship, and rejoicing that our churches have many such pastors whose ruling inspiration comes from their vision of God's kingdom as the greatest and most enduring fact on earth.

Indeed, I was everywhere deeply impressed with the rich, deep, reverent, self-sacrificing spirit of the preachers of the gospel of Christ. They are scholarly and familiar with large ranges of new thought in philosophy, Higher Criticism, and comparative religion. And they know these things in such a manner as to disarm and win doubters. They know how to fulfill and not destroy. And their

prayers, so thoughtful, so comprehensive, so true to the spirit of the cross, put me to shame for my spiritual poverty, yet filled me with joy that God had called these men for such a transition and progressive time as this.

THE NEWER WAYS OF NEW TIMES

The depth and power of spiritual life was everywhere apparent. I had heard of the materialism that is eating the life out of the churches and that has come over our great nation. To be sure, it is not difficult to see painful signs of the false estimate of gold—the truly yellow peril to our family and national life. But nothing of this kind could blind me to the mighty forces that are fighting the glorious fight of faith. At Yale I saw those costly buildings, the luxurious life that is possible there, and her first unordained president, the first, I fancy, in that line, who ever smoked cigars at the alumni dinner. These things might give anxiety to some who fail to look beneath the surface of things. I felt, during all that Commencement week, a mighty spiritual undertone that was deeper than any I experienced as a student for seven years there when the old brick row stood. At our recent class dinner four ministers were called up by the toastmaster, himself a lawyer—a far greater proportion than was allotted to any other calling. The whole institution, with its scholarly and spiritual influences reaching out to distant China and Japan and India, seems to me to be a living illustration of its motto, *Lux et Veritas*.

One reads much of the rottenness of politics, and of the bribery that pervades business life. The slump in stocks in August made a wall that could be heard even in country towns, where too many of the elect were telegraphing their agents to buy or sell on margins. And talks with legislators and master workmen were spiced with one peculiar gesture that I never have noticed in former visits to my native land—a backward curve of the hand into which a bribe could be secretly put. Since when, I wonder, did this evil gesture become common in conversation? But it is evident that spiritual forces exist, and that they exist for victory over evil.

Just after I had written these lines on my train, I saw a brakeman as quick as a flash jump from his car, grasp an old man whom his train had knocked down under the very curve of the wheels, and hurl him off the track at the peril of his own life. Nowhere on earth, save where the Spirit of Christ has made the social forces that bind men together, do men unhesitatingly peril their own lives for a stranger.

A REUNION WITH ARMY VETERANS

This life of the spirit exists among old army men, if I could judge from one gathering at Delmonico's, where some 500 members of the Loyal Legion began their meeting by rising and reverently uniting their voices in the Lord's Prayer. General Hubbard, standing beneath the flag that went to Peking with General Chaffee, said in his opening remarks, "Our faith in Almighty God is the first thing." General Howard, that soldier of God, was there, and his armless sleeve flew around in various circles as he vigorously manifested the soldier's faith. Yes, there

were various kinds of drinks in variously colored bottles and glasses, and then followed smoke enough to have fooled the fire department, but all the same, those bald-headed, gray mustached old soldiers of our Civil War were not the slaves of any social custom, but were victors in a cause in which they consciously fought with God's aid, and they could not forget him.

THE BROADENING RELIGIOUS HORIZON

It would not do not to mention the broader spirit that has come over the churches, and the larger emphasis placed on life. The spirit of catholicity (with Lyman Abbott I dislike the word *toleration*) is abroad in the land. An Episcopalian, at a great feast, came to my table on purpose to say, "I hate the pretensions of our clergy that they alone are in the sacred line, and that you fellows are not in it." This feeling of catholicity is apparent between Catholics and Protestants also, so differently from what it used to be. I remember once when in college

saying to my father that some Catholics would probably be saved. To which he reproachfully replied, "Why, my boy, how can you say so?" But I accidentally got located last summer in a boarding house that was kept by a Catholic and where all the people at my table were Catholics. I was pleased indeed to hear one of the ladies say, "I believe there are as good Christians in other churches as in mine." She kindly sent a little souvenir to my wife whom she had never even heard about and I was cordially invited to the homes of these reverent Catholics in New York and Staten Island.

I go back glad I am a missionary, even though I must pass through the anti-missionary belt that pervades steamers and the open ports of the East. But I know whom I have believed and I know no reason for being ashamed of the gospel that has been an abiding blessing upon my whole life, and that is of infinite, redemptive and uplifting power. There is no need of pessimism.

A Mighty Fortress is Our God.

In and Around Chicago

(The Congregationalist may be found in Chicago at the Congregational bookstore, 175 Wabash Avenue.)

Appeal for Williamsburg Academy

The principal, Dr. Hill, himself a mountaineer over six feet in height, a post-graduate student of Columbia University, for many years a teacher in one of the colored schools of the A. M. A., now at the head of the prosperous and greatly needed academy for whites in Williamsburg, Ky., addressed the ministers Monday morning concerning his work, and asked their aid in raising \$12,000 required at once for rebuilding the house recently destroyed by fire. It was pitiful to hear his statements concerning the desire of the people for education and the inability of the school to receive many of those who apply, simply from lack of room. It would seem as if where people are willing to study opportunity for it should in some way be found. Dr. Hill made an excellent impression on his audience, and will certainly secure some help in Chicago.

Condition of President Harper

In university circles and among the friends of Dr. Harper there has been great anxiety over his condition. Few, save those who have long been intimate with him, have any adequate idea of the strain to which he has been subjected ever since he became president of the University of Chicago. That he should have been able in a little more than a decade to erect buildings and secure an endowment together worth almost \$20,000,000 is a constant surprise even to Chicago. His plans embrace an institution with buildings and endowments worth at least \$50,000,000, and it is in striving to realize this object that his strength has been overtaxed, and he has been compelled to take rest in a way little to his liking. For several months Dr. Harper has not been in usual strength, although he has done as much work as ever. A few weeks ago he was threatened with appendicitis, but the danger passed, and the doctor rather unwillingly permitted him to go to New York. On his return former symptoms reappeared, and it was decided Monday that an operation was necessary. Tuesday it was performed in the Presbyterian Hospital, and conditions were found to be quite as bad as had been feared. The patient rallied easily, and although in a good deal of pain and extremely nervous, seems to be doing well. Surgeons say there are no complications and that there is no apparent reason why recovery should not be complete and speedy. Plans have been made to bestow degrees on five German scholars who are to be present about

the middle of this month at the convocation to receive them. One of the days is to be given up to German graduates of our colleges and to graduates of German universities, but without President Harper to direct affairs it is feared results will not be so satisfactory as they might have been. Beloi Hirsch has been chosen as a German to preach the convocation sermon.

New Interest in the Divinity School

Before he was stricken down, President Harper called together a number of representative Baptist laymen and asked them to aid him in securing funds for a Divinity Hall on the campus, which will cost about \$300,000. He wants the Baptist churches to raise at least \$100,000 of this amount and he is willing that it should be understood that he will undertake to obtain the remainder. The response to his appeal was gratifying and at least one church in the city, the First Baptist, has already asked for subscriptions. Students of other denominations will not be denied admission to the school, but the prime object will be to work for the interests of the Baptist denomination. The university wishes to be regarded as unsectarian, although two-thirds of its trustees must be members of Baptist churches.

Voluntary Chapel a Failure

Pres. R. D. Harlan of Lake Forest College has announced to the students that henceforth attendance at chapel will be compulsory. There will be monitors and marks as in the Eastern colleges years ago. President Harlan admits that the voluntary system has been unsatisfactory, that when liberty is granted the student of absents himself from prayers, he is not slow to avail himself of it.

Success of a Great Enterprise

It is announced that the Thomas Orchestra will remain in Chicago, and that work on its future home on the Lake Front will begin immediately. The cost will be in the neighborhood of \$750,000, towards which upwards of \$650,000 have been secured. This sum has been promised by over 8,000 persons in amounts of less than one dollar up to \$10,000. The committee is confident that the remaining sum can be easiest obtained after the building is begun, and the plans, if carried out, will see the orchestra in its new home by November. The orchestra has been a great educator in this community and has extended its influence over the Northwest.

Chicago, March 5.

FRANKLIN.

A Northerner's Tribute
to the Hospitality and
Good Will of the People
of the South ❖ ❖ ❖

The South and Its Problems

A Colored Pastor's State-
ment of the Just Claims
of His Race ❖ ❖ ❖

Sectional Fellowship

BY REV. L. P. BROAD
Formerly Superintendent of Home Missions in Kansas.

The North thinks of the South as a foreign country. It is removed from our close fellowship and confidence. The East and West have full confidence in each other; but the South is doubted by both. The Civil War broke our alliance; and even these days of outward harmony, political restoration and desire to have peace and good will throughout the land have not restored the confidence of the North in the South. The South is still a bad boy. He is out on bail, or at least on good behavior; held off, watched, distrusted. The South doesn't treat the Negro right, dodges the Constitutional Amendments, praises its confederate heroes and doesn't handsomely acknowledge, when the two sections disagree on social and racial questions, that the North is always right and the South always wrong.

Leading Northern newspapers roar at the South as if it were the incarnation of evil, and not a part of the Republic entitled to fraternal courtesies and a fair hearing. Some ministers hurl thunderbolts of condemnation at the South as readily as they would at Turkey or Spain, holding up the South as a culprit, for whose supposed wrongdoing no words of censure are to be tempered on the ground that the South is a part of our national family for whose welfare, right doing, and happiness, we are measurably responsible. When eminent Northern ministers and statesmen, who have impartially studied Southern questions, venture the opinion that the South may be partly right they are criticised, and suspected of being in alliance with—the South.

Whatever justification the North may have for holding this attitude it is certain that it will not win the South to a better life. Antagonism doesn't attract. As a first principle we need to realize that the Southern States are just as really states of the United States as Massachusetts and Minnesota. The South has just claim on our brotherliness. Too often we withhold the brotherliness and substitute for it charitable donations. We should be just before we are generous. The South needs nothing from the North today more than confidence given on the basis of fraternity and merit. The North and South belong to each other. No past mistakes can shut the Southern States out of the national family. We need them and they need us. We must live together and, in doing so, can make each other happy or miserable, as we elect.

One need not surrender principle in order to hold the right attitude. The Thirteenth, Fourteenth and Fifteenth Amendments to the United States Constitution are right and will stand permanently. The Negroes must be educated and given a fair chance. The main results of the war must be kept and perpetuated. But

the question is, Shall we seek to gain these ends by antagonism and distrust, or by a brotherly attitude towards those whom Providence makes our brothers?

It may be well for us North dwellers to remind ourselves that several Southern States were defending the United States with sacrifice and blood before two-thirds of the Northern States came into existence; that to the valor and loyalty of the South we are largely indebted for our national independence; and that, in the days before slavery became the main national issue the South had a grand record in our national leadership, two-thirds of the Presidents prior to 1850 coming from the South. Also, that for those causes that brought on the war the North has some sins to confess—for instance, that in early times Negro slavery was established in every English colony in North America. New England did not keep her slaves, chiefly because they were unprofitable; the South retained hers because they were immensely profitable in the cultivation of cotton.

It would be a gracious thing if the North could fulfill certain obligations to the South: First, get acquainted with it by personal visit and observation. Thus the Eastern people know the West; why not know also the great South? To the North the present South is largely an unknown territory. Since the war few Northerners have visited the South for careful inspection of conditions and the formation of unbiased opinion. For facts about these dozen or more of our states, resort is had to newspapers, magazine articles, a few books, missionary publications, and the profound opinion of some hurrying tourist who has taken a snapshot view.

The South is old. Successive generations there have lived under certain social and civil institutions for hundreds of years. Nearly all Southern conditions are unique. The South is entitled to investigation on its own ground. We must know the condition of the patient before we can wisely prescribe the cure even for moral evils. Maybe a better knowledge of facts would lessen the violence of some Northern denunciations of the South. The less knowledge the more violence, sometimes. How could professors in our Northern universities serve our nation better than by spending their next long vacation in the South, surrendering there for the attractive European trip, and giving the results of their investigations in this extensive but little known part of our land to the public.

It may surprise the studious tourist to find that a large portion of the Southern States is an uncultivated wilderness; that the sparse population of the ten states south of Virginia, Kentucky and Missouri is chiefly in country districts, about 3,000,000 residing in places of 1,000, or larger, and the remaining 14,000,000 in country sections; that the masses of the people are quiet, honorable citizens, living peaceably with all men, and having

little share of responsibility for the diatribes against the North of pettifogging politicians and selfish demagogues pretending to speak for "the South"; that the country people in the South labor under the sad disadvantage of illiteracy, two-thirds in some states being unable to read or write and so being unable to think intelligently on many public questions; that by carefully compiled statistics (1901) the average number of school days each year in twelve Southern States is ninety-seven days; and that the sheer poverty of the people fearfully deepened by the war, is the main cause of this condition. And he will feel that he is in the midst of a great awakening of spirit and ambition for the best things, and will meet heroic leaders in education, politics, and religion, who are striving mightily to lift up the masses, and are hindered in their godly efforts by unappreciative utterances in the North.

The writer having recently spent four months in five Southern States, with exceptional opportunities for seeing life in the country districts, testifies that in no single instance did a Southerner speak unkindly of the North; that the desire to have cordial relations with the whole country is growing; and that universally people expressed thankfulness that slavery was dead. He adds his conviction that the best place in which to study the Negro problem is the South. Our second obligation is to help the South more as a whole. Our brothers in white and our brothers in black live down there. Both are needy. Haven't we scolded enough? Let's lend a hand.

What the Negro Problem Is and the Way To Solve It

BY REV. H. H. PROCTOR, ATLANTA, GA.

[As a representative and highly respected Southern Negro Mr. Proctor will be looked upon as a fair spokesman of his people. He is the pastor of the leading Congregational colored church in Atlanta, which Mr. Ernest Abbott in his recent studies of religious life in America pronounced the best Negro church in the South. Mr. Proctor was a leading factor in the recent Congregational Negro Conference in Atlanta.—EDITORS.]

What is the Negro problem? This is what the people are asking. I have found myself asking the same question. I have listened to discussions and read articles in vain for the answer. After pondering over it for years I have come to an answer satisfactory at least to myself. It may help some one else.

This problem cannot be stated in a single word. It is threefold. It may be considered from three points of view: that of the Negro, that of the South and that of the nation. From each of these points of view there is a problem. Combining all three you have the Negro problem. Let us look at these separately.

What is the problem from the point of

view of the Negro? It is simply this: *How can I get a man's chance?* That is his problem. He is not seeking any special favor; not trying to break into any social set in which he is not wanted; not trying to get the right to get a club and make some woman marry him who does not want to; not seeking to put his black heels on white necks politically; none of these things, nor the like. The problem with him is, *How can I get for myself and mine a full chance to be, to do and to have?* Surely, this is laudable ambition, and one that should inspire every American to see to it that he gets that chance.

What is the problem from the point of view of the white man of the South? Stripped of all verbiage and pretense it is this, naked: *How can we keep the black man in his place?* This place is the place prescribed for the Negro by Southern tradition. To defend slavery the dogma of Negro inferiority was invented. The fact that the Negro has not been an angel since emancipation has been worked to sustain this historic contention. How could he be an angel and model after his "superiors"? The progress of the Negro in the elements of civilization is what aggravates the situation from the point of view of the typical Southerner. The traditional Negro, "the good nigger," presents no problem. It's your new Negro that makes the problem. He is getting out of his place. How to keep the new Negro in the place of the old—that is the impossible thing the white South is trying to do. Of course I am not speaking now of that small but increasing body of Southerners who are breaking away from Southern provincialism and are sincerely seeking to do full justice to the black man; and this class will in the end prevail. I am speaking of the body of Southern whites. Nor am I saying stronger things of them than they say of themselves in this matter.

What is the problem from the point of

view of the nation at large? Is it not this: *How may we keep the whites and blacks in the South in peace so that each can work out their destiny?* The nation is moved to this attitude in view of the gratitude it thinks the Negro ought to feel for his freeing and in view of the soreness still felt by the white South over their defeat with respect to their pet institution. The attitude of the nation is not unnaturally a compromise. It is clearly a recession from the high attitude it occupied when baptized by blood it came out of the conflict of the sixties.

This, then, is the problem: from the Negro's point of view, *How can I get a chance?* from the South's, *How can we keep the Negro in his place?* from the nation's, *How can we keep the blacks and whites in peace?* Combine these flows if you can and you have the one great problem.

If the problem before the Negro is how he may get a chance the way for him is not far to seek. The way to get it is not to complain about it or find fault with others or with environment or God. Get up and go to work. Find a way or make one. Go through stone walls of prejudice (no matter about the impossibility of this), go through anyhow. Do, keep doing, demonstrate! Take the chance you seek; no man ever got a chance by merely asking for it. This world gives a man a chance when it has to. Everlastingly hard work is for the Negro his line of solution of the problem to which he gives rise. He must waste no time in discouragement.

If the problem to the Southern white man is how to keep the Negro in a prescribed place, the answer is, It can't be done. You might as well try to dam up Niagara, turn back the Mississippi or reverse the sun in his course "as he cometh out of his chamber and rejoiceth as a strong man to run a race." The trend of the world is toward larger liberty.

You cannot hold men down to the conditions of previous generations. He who attempts it is sitting on a keg of dynamite while the spirit of the times is applying the match. As a friend of the South I would say, "Off!" The solution of this problem for the South, as its wisest sons are seeing and proclaiming, is, "Right about face, forward march!" By allowing the Negro larger liberty, demanding for him "white" justice and in the spirit of the Lowly Nazarene helping him to be the best man he can—that will make the South blossom like the rose and cause to sprout and grow and bloom on Southern soil, through the co-operation of the two races, the best type of civilization in the world. These words are weighed.

If the problem before the nation is how to preserve peace in the South between the races, let it be said that there is something better than mere peace, and that is justice. Only on that basis can there be any enduring peace. Justice precedes peace. A truce may be patched up for a while, but it will not stand long without justice. The kindest thing the nation could do for the South, white and black, would be to hold up a standard of national justice and demand that the whole South, white and black, come up to it, a justice for the South the same as for the North, the East or the West. Let the nation say, "This is the path, walk ye in it." Let the national public sentiment demand justice at the ballot box, justice in the courts, in the press, on railways, in the matter of wages, school facilities and the like. The simple question confronting the nation is, Has it honor enough, courage enough, Christianity enough, to live up to its own principles in the South, especially in cases where a black man is concerned? That is the burden for the nation to shoulder. Will it do it? I believe it will, in time.

A Case of Sardines: A Story of the Maine Coast

By Charles Poole Cleaves

CHAPTER X. CROSS-LIGHTS OF EARTH

The life of man consists not in seeing visions and dreaming dreams, but in active charity and willing service.—*Longfellow.*

Nothing except a life can really help another life.—*George Eliot.*

I was dozing next morning in a delicious languor, having succeeded, undisturbed by the affairs of the previous evening, in getting a fine night's sleep. Past my usual breakfast hour I heard Shepard's quick step and his rousing rat-tat-tat on the door stirred my comatose mind.

"Come!" I called.

He came with alacrity, and chuckled when he saw me drowsily blinking. "Echo Bluffs is what you need, doctor," he said mirthfully; "you'll be drowsier yet by and by. But, I say! I have a case for you down on the 'Acre.' Just what you ought to have to hold your skill."

"What is it?" I asked as cheerfully as I could with my distaste of anything that savored of old associations and responsibility.

"Widow Tuff and her family have the measles. All, every one, none excepted, no more to follow. Uriah, Jessie Ann, Levi, Myra Ann, Harriet Ann, 'Bijah Ann, Georgie Ann, and Mother Ann herself—worst case of all. The children have not bad cases. 'Bijah

and Georgie Ann are in bed with the mother, but the others are out-of-doors and would like to be knocking all about the 'Acre.' These are the only cases in town. They took the disease before they moved in, presumably. There are a hundred families who might be thrown out of work if we have an epidemic on the rampage, with carelessness, sloppy feet, and sweats and chills in the shops and out. Of course they don't think much about it, and they think measles must come sooner or later. But what's the use? I told the boys if they would stay at home and keep the girls there I'd send them a good doctor for their mother. And"—

"But, look!" I expostulated, "aren't you a freak! If they have measles it is already scattered about, and what do measles amount to in this season? Let them raise a good crop on the Acre. They'll be better next winter. Besides, I don't want to interfere in these affairs. Let the local doctors"—

"Pshaw!" burst Shepard, "the doctors will have scarcely a case of it. Let's try to finish it where it is, to save all the fuss, loss and sorrow. They may not have given it to any one. They hadn't begun work, and there is no one living near. Measles are severe enough among these careless people to get at least a dozen cases of the worst kind if it runs. Come on!"

Shepard had the logic, and it seemed rather narrow to refuse. Besides, it promised to be interesting. So after a leisurely breakfast I strolled off to the "Acre" and picked my way across the little swamp at the farther corner to the isolated camp of the Tuffs.

A familiar voice of song within was varied by a cheery whistle, and I caught the rub-dub of a washboard accompaniment and the splash of clothes and water. I pushed open the rude door of the shed, entered unceremoniously, and stood face to face with Nan Rhodes as she lifted herself from the tub and turned toward me. I stared in dumb surprise and curiosity, with so little tact that her face turned scarlet. Then she flung back her falling hair with her driest wrist and broke into merry laughter.

"Good morning!" she said.

"Good morning!" said I. "Where are the patients?"

"Some on the beach, some in the bed," she replied, and led the way through the kitchen to the bedroom. The room was darkened, by her hand, I suppose, and an ingenious arrangement of a shawl at an open window supplied some ventilation. But the broiling sun fell on the roof. There was no wind. The air within was stifling. The subtle odors of measles, cabbage, onion and smoke blended together in a peculiar scent.

"Troublesome eyes, eh?" I asked.

"They're not bad, sir," replied the mother; "only the dark's a comfort, and Georgie Ann ain't so fussy. I'd have let 'Bijah get up, but he keeps her quiet—she's just a baby."

The mother groaned with some effort at suppression.

"Headache?" I asked.

"O, yes!"

To make a long story short, I thought there was good cause to thank the stars that the mother was in a physician's hands, and Nan and I soon arranged a hay cot for the children, and with bandages on the eyes of the patients, we cleared and opened the windows and made a slight draught of air. Nan returned to the wash in the shed. I sat on the doorstep.

"So the others are on the beach, you say. How are they?"

"O, light cases, I think. I told them to keep from the water. It seems strange, but all came down within two days. They stopped at a boarding-house in St. John the night after they packed, waiting for the morning steamer. I suppose they took it there."

I surveyed the interior of the cottage through the open doorway. It was merely a cabin, built of poles and boards, unshingled and unclapboarded. The three rooms, shed, kitchen and bedroom, were blank and bare. Overhead a scaffold served as a sleeping-loft for a part of the family. A good table was in the center of the kitchen floor—there is often some one or more articles new and attractive in such homes, showing how a desire as much as a necessity had preceded a purchase. But there was only one chair, with a missing arm, and rough plank benches. A cupboard of unplanned boards was built in one corner of the kitchen and beside it stood the staple article of cottage life—the barrel of flour.

A trunk and a sea-chest stood against the opposite wall. A line hung above them supported miscellaneous children's garments. A small, warped, cracked stove poked its rusty funnel into the blackened chimney. A miscellany of white crockery lay in a box nailed to the wall between the windows, and a bright sheet of new tin tacked on the end of the box evidently served as a mirror. The shed was furnished with driftwood from refuse and wreckage gathered on the beach, and adorned by a few kettles, pans, a clam-hoe and basket, the wash-tub and bench, and Nan Rhodes.

"Enjoying yourself?" I asked, critically.

"O, it's fun!" she laughed. Don't you know it seems good when you are well and strong to come in and help some one who isn't sick enough to be in danger, but is miserable and needy? Then you feel all your own good health and how much you can do, and you want to go right through the work and make the sick folks look pleased and ease their minds. Besides, you can get them something to eat, and sometimes that brings an appetite. Half the trouble with our sick people is that they are not fed as they ought to be in sickness. It's good to be somebody and do something worth while." (*Rub-rub-rub.*)

"Am I supposed to visit the patients on the beach?" I inquired.

She stepped to the door and called, "U! Jess! Lev! My! Hat!" Her eyes twinkled as she glanced at me.

I laughed, immoderately. "Whose hat?"

"That's Nat Murray's joke," she replied.

"They say no one ever saw a joke in those names until the family came here for their first season. Then Nat studied it out one day over the fryer. There's more of it, as you may see if you'll consider the rest of the family."

(To be continued.)

Prof. George Adam Smith has been preaching on Prayer to a congregation thronging to its utmost capacity the United Free Church in Calcutta, of which his father was a member and in which he was baptized. The *Indian Witness* representative says he yet has to hear a treatment of the subject more spiritual, more devout, more stimulating.

The Professor's Chair

By Henry Churchill King, President Oberlin College

This department is confined to questions of the ethical and religious life, and of philosophical and theological thinking. In the necessary choice among the questions submitted, the interests of the largest number of readers are had in mind. Questions may be sent to Dr. King, care of The Congregationalist, or directly to Oberlin, O.

20. *Is there any efficacy in the mere verbal confession of Christ? Does God ask for confession of Christ because it has efficacy in itself, or because, by public confession, one's will is best strengthened to live the life of love, which Christ taught? Is Christ an end or a means?*

In other words, was it necessary for William McClure, in Ian Maclaren's *Doctor of the Old School*, to have his old friend read the parable of the Pharisee and the Publican to him and pray before he dies, in order to be saved? Was there efficacy in this request of the dying man as a sort of confession, or was it merely a means to help him meet death, and had the "Sick and ye visited me" already saved him?—H. B. W. (Connecticut).

We are not to forget that the very meaning of the life of love is the fulfillment of all the personal relations in which we are put, and that that certainly cannot leave out the greatest of all personal relations, which gives reality and meaning and value to all the rest—the personal relation to God himself. In the second place, we are not to forget that from almost any possible point of view, we must regard God as having made his completest self-manifestation in the personal life of Jesus Christ, and that, even though we may have many questions concerning Christ, we shall still hardly fail to find in him the very fullest revelation that is possible to us of the spirit and life of God. The only concrete God that we can actually know is the manifested God. Christ cannot, therefore, be merely means. And yet, I think it can hardly be doubted that there is sometimes something like "unconscious Christianity." And certainly, the confession of the life is more than the confession of the lips. As I have elsewhere said, "If we accept the witness of a man's life against the witness of his lips, when the witness of his lips is right, we ought to accept the witness of his life against the witness of his lips when the witness of his lips is wrong." And, as in any other personal relation, we may wake up to the full meaning of the relation later.

It is possible that one may be really rejecting not Christ, but some false conception of him. And Christ's own description of the judgment in the Twenty-fifth Chapter of Matthew seems to be deliberately intended to include those among the accepted who, not consciously ministering to him, had still been really accepting his spirit and ministering in his name. We certainly hardly need to go back of this representation of Christ himself.

21. *What are we to think of the real spiritual position of children?*—J. M. R. (South Carolina).

The Christian, I think, can never wisely forget that it is Christ himself who says of the children, "Of such is the kingdom of Heaven," and who also says, "Except ye turn and become as little children, ye shall in no wise enter the kingdom of Heaven." This does not mean, I suppose, that children are themselves already saints, but it does indicate that certain qualities are natural to children which are at the same time most fundamental to character. Those natural child qualities are susceptibility and trust, which, voluntarily cherished, become the fundamental virtues of humble teachableness and belief in love.

These passages of Christ seem to me also clearly to indicate that Christ does not look upon the children as already condemned and

estranged from God. The child who has not yet come to character is certainly not judged and condemned as though he were already a responsible moral agent. He is by nature a child of God, and God looks forward to bringing him into the voluntary choice of that childhood. The relation in which the child stands to God is essentially, I suppose, the same relation in which he stands to his parents. They recognize him as an imperfect, growing character. And God's attitude toward the child is that of the true father who says, as Patterson Du Bois has pointed out, not, "I will conquer that child whatever it costs him," but, "I will help that child to conquer himself whatever it costs me." Just that is the living pledge made by God to every soul, in the life and death of Christ.

22. *Is there any important Christian doctrine taught in the fourth Gospel which is not also taught more or less explicitly in the synoptic Gospels? Or is there any great truth of the Christian faith which we divine solely from the Gospel of John?*—A. H. (Michigan).

I think one might answer pretty confidently, No, to both questions, although there is an obvious difference of emphasis in the fourth Gospel, compared with the synoptic Gospels, and the pre-existence of Christ is certainly not so clearly indicated in the synoptics as in John; though I think it may be said to be fairly implied in the great Christological passage, Matt. 11: 27. It seems to me too often overlooked that, arguing from the strict basis of the synoptic Gospels, we are frequently driven to exactly such conceptions of the teaching and life of Christ as are explicitly stated in John's Gospel. This is strikingly illustrated, to take a single example, even in a book so critical toward John as *Exploratio Evangelica*.

23. *Should rejection of the pre-existence of Christ be regarded as unfitting men for foreign missionary service?*—G. E. (India).

The answer, I think, must depend in large measure upon the spirit of the man. Dogmatic denial of the pre-existence in face of the position taken in the fourth Gospel and in the epistles to the Ephesians and Colossians, seems certainly not justified. The man may well ask whether his difficulty is not, that his experience of Christ still comes so far short of Paul's and John's as not, indeed, naturally to lead him himself to the assertion of Christ's pre-existence; and so while, of course, asserting nothing as grounded in his own experience which is not truly found there, he will still keep a really open mind concerning the question. I can conceive that one might readily raise questions concerning the pre-existence of Christ, and yet recognize fully the uniqueness and supremacy of his revelation of God. But the Christian missionary, it must be remembered, is pre-eminently the bearer of the message of the revelation of God in Christ, and anything that tends to make less significant to him the fullness of meaning in that revelation, will just so far tend to make him a less efficient Christian missionary.

Mr. Andrew Lang in *Longman's Magazine* complains that those who have assumed his name have done him serious injury. He says: "For instance, a lady, signing herself, 'Your loving little friend Louie,' has written to remind me of the dear old days when she and I wandered on summer eves in the sylvan shades of Hyde Park, while I recited my own poems. The passages quoted are certainly not from my humble pen." Mr. Lang should make the acquaintance of his correspondents before he publishes their letters and makes appeal for sympathy.

Another Great Gathering
of National Leaders ❁ ❁

The Religious Education Association

The Philadelphia Convention

A Remarkable Series of Addresses. The New Movement Winning Friends Everywhere ❁ ❁ ❁

Three hundred and seventy-five men and a few women from twenty-eight states and Canada, a local clientele fully as large at all the sessions and counting up into the thousands at two of the evening assemblages, over one hundred formal papers and addresses given to the world in the space of three days, to say naught of "remarks from the floor," a good measure of pleasant and profitable fraternizing between sessions, a delightful reception tendered by Hon. John Wanamaker in memories-laden Independence Hall, a clarifying of the purpose and a strengthening of the foundations of the movement itself—these were the outstanding features of the second annual meeting of the Religious Education Association in Philadelphia last week.

A substantial body it was, made up, not to any large degree of chronic convention-goers or of men used to manipulating ecclesiastical machinery, but of persons seriously interested in the endeavor to impregnate the educational movements and methods of our time with a more pronounced ethical and religious character.

WHY PHILADELPHIA

The convention came to the City of Brotherly Love partly because it was wanted by many of its worthiest citizens and partly because it wished to demonstrate to a section of the country relatively unfamiliar with the letters R. E. A. and their meaning, the nature and scope of the movement. On general principles Philadelphia, with its phalanx of strong and splendidly equipped churches, is an ideal place for any kind of a religious convention. But it is a conservative city, too, and certain denominations there have not been hurraing loudly over the movement launched at Chicago a year ago. But prejudice and suspicion must have melted away as the convention progressed, and before it ended even Dr. Neeley, the Methodist Sunday school editor, who had been a trifle wary all the year, is said to have intimated his change of mind, if not of heart.

At any rate the city fulfilled nobly its function as host. The beautiful edifice of the First Baptist Church served as the main rallying place though on the opening evening the ampler accommodations of the Academy of Music were needed and on the closing evening the big Baptist Temple, so long associated with the name and work of Dr. Russell H. Conwell, was called into requisition. The general committee of arrangements listed over 100 members, but the men who seemed to carry the big end of the load were the chairman, Dr. Martin G. Brumbaugh of the University of Pennsylvania, formerly Commissioner of Education in Porto Rico, the secretary, Dr. C. R. Blackhall of the Presbyterian Board of Publication, the chairman of the finance committee, Mr. Joseph Elkinton, a genial Quaker, and the chairman of the press committee, Mr. William T. Ellis.

AN OUT-OF-THE-ORDINARY GATHERING

What made the convention like its prototype in Chicago unusual was the massing in it of interests and forces which no other religious gathering in this country exactly duplicates. It was not merely its interdenominational character which gave it distinction. That was noticeable to be sure, particularly on the opening evening, when the chief participants in the exercises were a Methodist bishop, a Quaker college president, a Congregational theological professor, a Congregational pastor, a Presbyterian theological professor, an Episcopal bishop, a Lutheran university professor and a Baptist pastor. But the convention drew to-

gether different types of leaders and workers who do not often touch shoulders.

Foremost among them were presidents and professors of colleges, universities and theological seminaries, as, for example, G. B. Stewart, W. D. Mackenzie, W. H. P. Faunce, E. D. Burton, J. F. Genung, C. T. Winchester, S. T. Dutton, F. G. Peabody, H. H. Horne, R. C. Hughes and R. G. Moulton. Teachers in high, secondary and elementary schools and public school supervisors were in evidence—Ray Greene Huling, W. W. Stetson, N. C. Shaeffer, L. H. Gulick, W. L. Hervey and others. Pastors of prominent churches were careful listeners and frequent participants, while a number of the younger and progressive men in the Congregational ministry were there, some coming from distant states. The men who furnish Sunday school helps were on hand, like Messrs. Hazard, Peloubet and Blakeslee of our own denomination, while one noticed also specialists in child study and in knowledge of boys and of young men and in modern pedagogical methods in the persons of E. P. St. John, G. A. Coe and W. B. Forbush and others.

A group of strong Y. M. C. A. men, Messrs. See, Doggett, Messer and others, were rewarded for the ardor with which they have attached themselves to the R. E. A. by hearing President Hall in his comprehensive annual survey say that the Y. M. C. Associations of the country, better than any other single agency, had adapted themselves to the demands of the newer religious educational movement. Christian Endeavor, too, was clearly in line, as the presence of Treasurer Shaw showed, and his effective generaling of the campaign in behalf of the annual budget. And last in the enumeration may be mentioned a group of editors—Horr and Merriam of the *Watchman*, Dickerson of the *Standard*, Best of the *Interior*, Wells of the *Endeavor World*, and Jesse Bowman Young representing *Zion's Herald* and the *Western Christian Advocate*. That the convention assembled (at their own charges) so many different types of influential men was a tribute to the inclusiveness and worth of the movement which it represents.

THE PLAN OF PROCEDURE

The morning and the evening sessions brought together the entire body, but in the afternoon of both Thursday and Friday the various department meetings commanded the attendance of persons particularly interested respectively in colleges and universities, churches and ministers, theological seminaries, secondary and public schools, Christian associations, young people's societies, libraries, summer assemblies, the press, religious art and music. The meetings of these various sections were scattered about the city, and one who tried to cover several of them got a good idea of the topography of Philadelphia and the varieties of its church architecture.

As a matter of fact the Sunday school department on each afternoon outnumbered all the others several times over, but they all kept bravely on their way; and however small the audience was, it certainly was an interested one, and in the majority of cases stayed through. And as the papers and addresses are to appear in the volume of proceedings, the great world when reading them won't pause to speculate as to the size of the original audience.

THE PROGRAM

No other arrangement than this of sectional meetings was feasible in view of the nature

of the program. This was truly massive, well-proportioned and built on the cardinal principle of unity in diversity. The central theme, The Bible in Practical Life, dominated throughout, treated as it was under the heads of The Bible in Religious Experience, The Bible in Education and The Bible in Social and Civic Life. These three aspects of the subject gave a distinct character to the evening meetings, while on one morning The Scientific Basis of Religious and Moral Education was considered, and on another Religious Education in the Home.

At the departmental sessions subjects germane to each but related to the central theme were expatiated upon. As notable a single document as any presented to the convention was the annual survey of progress in moral and religious education, based on extensive investigation and particularly valuable because of the careful generalizations made from the large amount of material received. It was prepared by Pres. Charles Cuthbert Hall, who dwelt upon six points: (1) The vastness of the field and of the forces concerned with moral and religious education. (2) The lack of co-ordination of these forces and the material in use. (3) Certain conditions inimical to the progress of the R. E. A. on account of the natural restlessness of youth, the inertia of conservatism in the churches and the apparent tendency in American life to undervalue the moral and the spiritual. (4) The presence of much unorganized sentiment in favor of better things. (5) The timeliness of the R. E. A. movement and (6) its appreciation of the need now existing. On the point of hostility to the organization President Hall spoke characteristically irenic words, advising patient and sympathetic dealings with opinions and practices differing from the R. E. A. standards.

Of the numerous other addresses it may be said in general that by far the greater part seemed to have been prepared particularly for this gathering, and in many cases were the fruit of careful and extensive research; indeed, the association is eager to encourage as much scientific work in this direction as possible, and as a result the annual meeting gets the benefit of many interesting collations and tabulations of facts. There was less of the purely forensic than characterizes many gatherings, and yet such popular and magnetic speakers as Dr. McDowell, President Faunce, Dr. Edward Judson, Dr. Conwell and Miss Mary E. Woolley had their usual inspirational effect upon their auditors. Now and then there was a touch of radicalism, as in the paper sent by Prof. Shailer Mathews and in the address of Prof. Thomas Hall, though in the latter case his auditors as a whole may not have taken the full measure of it. But, broadly speaking, the platform work was constructive and keyed to the one purpose of obtaining a finer and truer personal and public life in America, and in the background of all that was said and planned, one saw constantly the little child and growing boys and girls.

WHAT THE ASSOCIATION HAS BEEN DOING AND HOPES TO DO

The main achievements of the year have been the issuing of the volume containing the proceedings of the Chicago Conference, of which 3,000 copies have already been sold, the scattering of circulars and pamphlets relating to the movement, the campaign for new members, of which there are now over 1,650—nearly half as many as the National Educational Association musters after thirty years of illustrious

history—and the election of Dr. Ira Landrith as general secretary. He impressed the convention as a level-headed, efficient, genial man. A Texan by birth, he has a splendid physique, looks to be equal to any amount of work and is ready and resourceful. Prof. C. W. Votaw has done a valuable work as editorial secretary, and President Sanders has justified all the high expectations of those who looked upon him as the right man for the headship of the movement for the first year. His presidential address was a clear, conciliatory and constructive outlining of the policy thus far pursued. He conducted the convention with dignity and skill. Again the body turns to a theological seminary for its president, having chosen Dr. Charles Cuthbert Hall of Union to succeed Dean Sanders. The plans for the new year involve the expenditure of \$20,000, \$7,000 for salaries and the remainder for printing and office expenses. About \$5,000 was raised on Friday morning, and it is hoped that many additional sums will be volunteered and that from membership dues also during the coming year a large income may be received.

SUNDAY SCHOOL SECTION

With the Bible as the central theme, the Sunday school was sure to be assigned a prominent place. Almost every address at the main sessions would have been appropriate for a Sunday school convention. But though eleven departmental meetings were announced on the program, and most of them had attractive speakers and themes, the Sunday school had the lion's share of attendance at both sessions, which were held in the main audience room of the First Baptist Church. A large proportion of those present were teachers, and the most of these probably live in the city and vicinity. For when the superintendents and teachers were asked to raise their hands, those uplifted were numerous. When the same sign was called for from those who were members of the association, few hands appeared.

Thursday afternoon was given to a presentation of present conditions in the Sunday school. Secretary E. Morris Fergusson gave some results of a study of those conditions in New Jersey, and Dr. W. C. Bitting of New York flashed on the audience a swift survey of the present Sunday school world. He had gathered from many sources by correspondence a great deal of valuable information, which he crowded into twenty minutes, and included orderly glimpses of many denominations, fields and countries.

Prof. D. S. Ullrick of Evanston, Ill., had collected information concerning schools using graded lessons, meaning those which use Biblical material suited to the age of the pupils, and these he collated so as to show to some extent the results of their use. Rev. Messrs. S. B. Haslett of Worcester, Mass., and G. W. Mead of Newport, R. I., discussed the adaptability of the Bible to graded lessons. Both these gentlemen have lately written books which were the fruit of extended investigation of present conditions of the Sunday school, and of psychological and pedagogical study. Rev. Dr. George R. Merrill of Minneapolis read the final paper, practical, sane and suggestive, on Organized Sunday School Work. He made it clear that it will be some time yet before Sunday schools of the International Association abandon the uniform lesson. A large number of schools which attempted to use the Beginners' Course have given it up and returned to the uniform lesson for the youngest classes, and no publisher has yet made a sufficient sale of helps on the Beginners' Course to pay for their cost. Some time we shall have a race of pastors who can teach teachers and organize Sunday schools. In the better trained teacher who is on the way we shall reach the solution of our problem. The little time left for discussion after the papers was effectively used by Mr. S. H. Williams, president of the Connecticut Sunday School Association.

The subject of the Friday afternoon session

was the Betterment of the Sunday School. Miss Elizabeth L. Foote of the Public Library of New York city read a paper setting forth the character and use of the ideal Sunday school library. Mr. E. P. St. John of New York and Prof. E. D. Burton of Chicago discussed the Principles Underlying a Graded Curriculum. The topic of The Teacher was assigned to Prof. G. W. Pease of the Hartford School of Pedagogy and Dean J. B. Van Meter of the Woman's College, Baltimore. Professor Pease being ill, his paper was read by his colleague, Professor Knight.

The closing address was by Rev. A. E. Dunning of Boston, who offered suggestions as to What the Religious Education Association Can Do for the Betterment of the Sunday School during the next year. These he thus summarized:

Put before as many schools as possible the work now being done for better grading of Sunday schools.

Encourage all wise efforts for the better training of Sunday school teachers.

Promote Bible study in homes.

Help to popularize Bible study in communities by means of lectures and classes intended to interest all the people.

Foster the training in theological schools of ministers to be competent schoolmasters, and the demand among the churches for such ministers.

Use present opportunities to elevate the educational standards of the average Sunday school.

Keep in sympathy and in active co-operation with the International Sunday School Association.

Finally, keep the public fully and correctly informed concerning what the Religious Education Association aims to do for the betterment of the Sunday school, and invite their cordial support.

The list of speakers in this department shows that they represented various sections of the country, East, Interior and West, and that they thought it worth while to travel long distances, at their own expense, to share in these meetings.

The president of the department, Dr. George B. Stewart of Auburn Theological Seminary, shared the duties of presiding with Dr. M. C. Hazard of Boston and Rev. Paul Strayer of New York. It was especially encouraging to note not only the interest manifested by those not usually seen in Sunday school gatherings, but the frequent allusions to the Sunday school by speakers at the other meetings, in terms which expressed a high sense of its importance and a confident expectation of its increasing usefulness.

SIDE LIGHTS ON THE CONVENTION

Next year the convention will probably come to New England.

Fully one-fourth of the names of appointed speakers were those of Congregationalists.

Did thirty-two pages of program ever bristle with so many solid and stimulating themes?

When Professor Moulton had finished his address, The Art of Telling Bible Stories, the audience was just ready to have him tell one himself.

A veteran convention-goer remarked upon the infrequency of the singing. But the Bible was read and prayers were offered with noticeable regularity.

The report of the proceedings, which will be sent to all members of the Religious Education Association will be a mine of wealth for Sunday school leaders and teachers.

Many of the discussions and suggestions of the convention concerning Sunday schools have been anticipated by the Sunday School Number of *The Congregationalist*, March 6.

Pledges of about \$4,000 to carry on the work were made in a few minutes, mostly by men on salaries. No better proof could be asked of the estimate by members of the association of the importance of its task.

The marked Scottish accent of Professor

McFadyen of Toronto, his vigorous delivery and even his literary style remind one of his distinguished teacher, Prof. George Adam Smith. And yet the pupil isn't by any means a mere echo.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

March 13, Sunday. *The Vineyard*.—Mark 12: 1-12.

He pictured them to themselves—this was always the art of Jesus. Note that in the hour of his rejection he does not abate one jot of his own claims. He is himself the one beloved son whom God has sent with a claim to reverence from the keepers of his vineyard. He knew that they were about to kill him. He made them see that he knew it, and warned them of the consequences to themselves.

March 14. *The Tribute Money*.—Mark 12: 13-17.

Hatred makes strange companionships. Pharisees and Herodians were at the extremes of Jewish politics. It was a perfect controversial answer, and left them no foothold for accusation. Yet it embodies the Christian principle of relation to governments and was a real solution of the difficulty. He who accepts protection is bound by the tax.

March 15. *Answering the Sadducees*.—Mark 12: 18-27.

From this favorite cavil of the materialistic Sadducees Jesus lifts the subject to a higher plane. Marriage as they thought of it belongs to earth. Only the friendship into which true marriage ripens continues in the heavenly life. This, too, while it put them completely to silence, is no evasion. It determines Christian thinking on the subject about which they asked.

March 16. *The Heart of the Law*.—Mark 12: 28-34.

This questioner is moved by admiration—he is a man whom Jesus finds not far from the kingdom. His words bring out a declaration of the fundamental Christian law, which is parallel to the Jewish moral law, but establishes a motive of spirit rather than external commandments. Whatever love to God and man requires we are to render. No advance of knowledge can lift us above this law. It is a working principle for daily life as well as an unapproachable ideal of character.

March 17. *Christ and David*.—Mark 12: 35-40.

To these suggesters of difficulties Jesus now suggests a difficulty in their chosen field of Old Testament interpretation. The psalm [Ps. 110] was accepted by them all as a prophecy of Messiah. How could David's son be David's Lord? The difficulty is solved by the personality of Christ. Narrow and selfish learning may shut a door—it was the common people who heard him gladly.

March 18. *The Widow's Gift*.—Mark 12: 41-44.

This is Christ's own field—he reads the hearts of men. She did not know that he had seen her gift. Jesus does not make her act a rule—it is not his plan to make rules—he commends it as a great attainment of the human spirit. Giving of our superfluity is well enough, but does not win into the field of this high praise. It was her joy to give, and her brass farthings bought delight for Christ. Contrast his picture of the covetous scribes in the preceding verses.

March 19. *The Passing of the Temple*.—Mark 13: 1-8.

He did not despise the art and splendor of the temple, but warns us not to set our heart on things like these. Contrast his admiration for the widow's gift. The thought of judgment was foremost in his mind in these last days. Where they saw permanence, he saw the ruin that impended. Wars and tumults, earthquakes and famines were to come, but they were not to be troubled. Ours are the unseen treasures—the treasures that abide.

The Home and Its Outlook

The Careers of Three Indian Women

BY CORA M. FOLSOM, HAMPTON, VA.

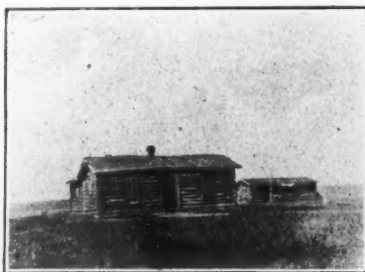
If there is anything in inheritance, there is every reason to expect the Indian woman to take life seriously. She does. Even as a child she is eminently domestic, with that strongly developed protective instinct that shows itself most with children, and which leads her, earlier than her white sister to find her happiness in the home or in a school among the younger children.

Occasionally a bright girl flashes meteor-like across the eastern sky, is written up, photographed and flattered until her little head is a bit turned and then as suddenly—and quite as fortunately—disappears. Sought out, she will be found in some quiet little home, glad after the first agony is over, to have exchanged the pedestal for the cook stove and the adulation of sentimental friends for the safer joys of a prosaic husband. Thus the "prominent Indian woman" is nipped in the bud and we have no very brilliant examples of what she might be.

As examples of quiet, earnest, intelligent work I shall tell you of three women: an Arickaree who has chosen to serve her race as a field matron; an Omaha physician who has given her skill to both her Indian and white neighbors; and a Winnebago artist who has made her profession serve her people while she herself is living apart from them.

In the first party of Indians to come to the Hampton School twenty-five years ago, was a sad-faced woman knowing nothing of civilization nor the English language. With her was a pretty little bright-eyed daughter, *Spahananadaka*, or Wild Rose. The mother knew herself to be in consumption and was so anxious to leave her child among civilized friends, that she came all the way to Virginia. After a few months she returned to the West and died, leaving Anna Dawson—little Annie, as she was called—with no other home than Hampton.

A little story illustrates in a measure the life the child had come from. One



MISS DAWSON'S LOG CABIN

hot day she and two other little girls, coming back from a bath in the river, were sorely tempted by some watermelons growing near their path. They could not resist, and picking one they sat down to enjoy their stolen feast. The child remembers so well, she says, how each little brown face was devoutly raised as with upstretched hands the choicest bit of the melon was offered to the sun god.

When she was sixteen years old she com-

pleted the course at Hampton, remained two years as a teacher, and then entered the Normal School at Framingham, Mass., for further training, graduating there after two years, in 1889. The next fall she went back West for the first time and



ANNA DAWSON WILDE

taught successfully in Dr. Riggs's school at Santee, Neb.

A summer vacation spent in the old home at Fort Berthold proved a strange and trying experience, shattering the old ideals and revealing the real condition of her people, but with a brave heart Miss Dawson returned to Santee, convinced that her future work must be in the homes of the people rather than in the schoolroom. Better to prepare for this she saved her money and came back East to enter a domestic science school in Boston. For the next two years she worked very hard, studying, writing, planning and speaking, and though she made many friends for her cause, she nearly broke down under the strain.

In 1895 she once more returned to her people, this time as a "field matron" appointed by the Government, and with an earnest, clear-headed white woman as companion and chaperon. She was entitled to an allotment of land on the reservation and soon had a log house of three rooms built upon it. Here she and her friend took up their abode, making the little home an example of inexpensive, tasteful comfort that soon found many admirers and not a few imitators. A tiny log stable for the pony and cow came next, and then an ice house to provide means for making the burning hot summer days less trying.

Soon every trail led to the little log

home. Men came to measure and plan cabins of their own, women came to ask aid in making their clothes, to use the sewing machine, and to learn to cook in the new way. Young girls found there a sympathetic friend and helper, and many were encouraged to go away to school with the hope that they too might some day come back to as good a home. Young men came to the attractive little house and learned to like their hostess's ways of living and thinking. Many came East through her encouragement and help. In sickness and trouble the young field matron was often sent for, but when not invited, went just the same, and showed the women how to care for their sick people and children—leaving them cleaner, better fed and happier for her visit.

At first the washtub and board that usually occupied the footman's seat on a queer second or third-hand trap that bore this young missionary back and forth across the prairie, was not a welcome visitor. It meant that the woman upon whom it made its morning call must heat up some of the precious water brought from the river, perhaps miles away, and do a good day's work on its shiny corrugations.

This hard and often thankless work, with never an hour free from interruptions seven days in the week, was too great a strain upon a slender frame, and after three unbroken years of it Miss Dawson had to come back East for rest. With her she brought a party of seven boys and girls to the school where she herself had been left just twenty years before. That summer she spoke often in the North and after a winter of rest and study, returned again to her work.

Three years later Miss Dawson married Mr. Byron Wilde, one of the strong young men of her own tribe—a former member of the Carlisle football team and a graduate of the Agricultural College in Fargo, N. D. Last year, Mr. Wilde having been appointed clerk and interpreter at the agency, it seemed best to move from the old home among the Arickarees to a new one nearer the Gros Ventre tribe, and Mrs. Wilde has transferred her



INTERIOR OF LOG CABIN

duties from the old field to a perfectly new one where she is as much needed as she was years ago in the old camp.

Dr. Susan La Flesche Picotte is the daughter of an Omaha chief whose experience among white people had opened his eyes to the needs of his race, and led him to send his own children away to school and to advocate the settling of his

tribe on land in severalty. This he aided Miss Alice C. Fletcher and the Government in accomplishing. One of his daughters, Bright Eyes, came East several years ago and spoke in behalf of her kinsfolk, the Poncas; his eldest son has been for many years in the Indian Department at Washington, and two of his daughters, Marguerite and Susan, seem to have inherited the strength of character and mental poise of their progressive parent. They were exceptionally bright and interesting pupils while at Hampton and graduated with honor. Marguerite



DR. SUSAN LA FLESCHÉ PICOTTE

went home to take up the work of teaching, and since her marriage has been holding the same position that Miss Dawson holds at Fort Berthold—a worker especially among the women of her tribe.

Susan wanted greater skill and greater power; as a physician she felt she could have it. The Connecticut Indian Association was glad to help her and in 1886 she entered the Women's Medical College in Philadelphia. In three years she graduated—the first Indian woman to take a medical degree. After a year in the Womans' Hospital as *interne*, she obtained a government appointment and went back home as physician to the Omaha school. This brought her into close association with Marguerite's work and back to the people whose language she spoke and whose characteristics she understood.

Soon the Indians from all over the reservation began coming to her for help. The agency physician left not long after and threw upon her conscience and care the physical well-being of more than 1,200 people scattered over a reservation thirty miles long by fifteen miles wide. The roads were *au naturel* and she had to drive alone much of the time, day and night. In the homes of sickness she had to be nurse and cook, and in many cases funeral director and clergyman. As the best educated person of her tribe she had constant demands upon her time and strength, advising the men in regard to legal affairs, the settling of difficulties between the tribe and the Government, the people and their new white neighbors.

The women came to her with all their troubles, domestic as well as physical, and a constant drain upon her sympathies, as well as her time and strength, brought about the inevitable result, precipitated by an accident, and in five years after she began, it seemed as if her work in this world were over—so complete was her prostration. Sickness and death in her own family circle added its gloom, but out from it all sprang a friend, warm-

hearted and devoted, who on the death of his brother, Marguerite's husband, became the mainstay of the family and afterward, in June, 1894, the husband of the young doctor. This was Henry Picotte, a half-blood Sioux, son of the interpreter at Yankton Agency.

Since then Dr. Picotte has made her own home her headquarters and as this is near the town of Bancroft her practice has extended until she numbers almost as many white people as Indians among her patients. The white practice pays and the attractive little home, adorned by fruit trees and shrubs, to say nothing of two promising young sons, speak of happiness and plenty, as well as of hard work and good sense.

Angel de Cora, or *Hinook-Mahwi-Kil-inaka*, as her parents named her, is three-fourths Winnebago, a French Canadian grandfather being responsible for the other fourth. She was brought to Hampton with practically no education and a very few words of the English language. She was pretty, bright and affectionate, but painfully shy and scarcely able to endure the sound of her own voice in the classroom. In spite of this she picked up the language quickly even if not always quite correctly.

One evening the quiet study hour was thrown into a panic by her suddenly jumping up on her seat and crying out, "St. Peter! St. Peter!" when one of Virginia's harmless *centipedes* sped swiftly across the floor.

After four years she returned home, but hardly more than a child, she was not prepared to be either useful or happy, and, after a year, came back and took up with new interest her Hampton course, graduating in 1891. Without special instruction she had developed a skill and taste in both music and drawing that it seemed a pity not to cultivate. She went to Northampton and entered the Smith College Art School, paying her tuition by acting as custodian of the museum. During her course she took several prizes, and when she graduated had "special mention" in two color studies, "specially meritorious work" in drawing from casts and modeling, and "a beautiful thing in a sketch entitled A Nocturne."

Then came the question of "art for art's sake" or "art for money's sake," and the desire to be independent as soon as possible decided her in favor of taking up illustration as a means to this end. The next year she spent at the Drexel Institute in Philadelphia, where she could be under the guidance of Howard Pyle. He felt that her art was so distinctly Indian that it could be best cultivated by intensifying that sympathy with her own people that was already the distinguishing feature of her work.

With this in view he packed her box with everything he thought she could need, and she went West to spend a summer with her old schoolmate, Anna Dawson, at Fort Berthold. She went about into the homes of the people and did a great deal of sketching and photographing, as well as several large canvasses. Some of the portraits she made there of the old chiefs are of great value as well as beauty. The Indians watched her skill with interest and pride, and became so fond of her and her bright, witty sayings,

that she had no trouble in getting any number of people to pose for her.

When she came back East in the fall she brought with her a young Indian woman to enter a training school for nurses, and a party of Indian boys and girls to Hampton.

Her summer's work was enthusiastically received in Philadelphia and the Smithsonian Institution in Washington wanted to send her West to do more portrait work, but Mr. Pyle encouraged her to keep to her original plan and introduced her to his own publishers, the Harpers. In their Monthly for February, 1899, will be found her first published story, with her own illustrations, entitled *The Sick Child*. The story is a personal reminiscence—an incident in her own childish experience—the making of an offering to the Great Spirit for the life of her little sister. This "prose poem," as it was called, opened the way for more of its kind, and the work of her brush was sought by several publishers for books on Indian subjects. A colored frontispiece in Frank La Flesche's *Middle Five*, the cover of which she also designed, is perhaps one of her best illustrations.

In 1899 Miss de Cora opened a studio in Philadelphia where she worked for a year—then, becoming conscious of certain deficiencies, went on to Boston and spent a year in the Cowles Art School. While there she illustrated Miss Judd's *Wigwam Stories* and Zitkala Sa's *Old Indian Legends*, both of which have been favorably received. She made the designs for several pieces of cabinet work that were to be made by the Indian students in the government schools and exhibited at the Buffalo Exposition.

For the past two years Miss de Cora has been in New York city, steadily and quietly at work. She is her own housekeeper, cook and dressmaker, and except for a beautiful cat, she is herself the only



ANGEL DE CORA

member of her cheerful but modest household. How much strength of character this requires in an Indian young woman few white women can know, but strength comes with its exercise and she, with others of her race, is learning this lesson.

Miss Mouse's Longing

BY EMMA C. DOWD

Little Miss Mouse
Ran through the great house,
Coming out in the pantry with satisfied squeak;
"If I had but a pocket,"
She sighed, "I could stook it
With dainties enough to last me a week!"

Our Next Door Neighbor

BY JESSIE MILLS

"Don't go," pleaded Curlie, who had been having a great romp with my sister, "Don't go back home," he begged.

If you had been sitting with me in our baywindow, and heard the sweet, child-like tones of his voice and merry laugh, you could never guess who our neighbor is. But should you chance to hear him scream you would say, "O, that's a Poll parrot!" But we sometimes feel, if we do not think, that he is almost human, and, like Editha's burglar, only lacks education.

Curlie is a Mexican bird, his head yellow, his body green, with dashes of red and blue on wings and tail. Perched in the treetops, on the porch railing or in the open window, laughing, talking, trilling, whistling, singing in his glee, he has been a source of great amusement to us.

One morning, soon after Curlie came from his Texas home, when my sister entered the room, he climbed hurriedly down from his perch, saying: "I'll torment you! Come let's fight!" In his play he bit her foot so as to hurt. With a little scream she jumped behind Mrs. Mack. Laughing very hard, he peeked round Mrs. Mack and asked, "Where are you going?" A few days later, catching her voice at a distance from his window, he called, with a peal of laughter: "That's May! Getting afraid?"

When they had been having one of their merriest plays, she asked, "What did you bite me for?"

"Playing," replied Curlie.

"What did you bite me for?" she repeated.

He ducked his head and laughed, saying, "For fun."

Last summer Mrs. Mack and her daughter went away on a visit, leaving Curlie with a neighbor. Several days after, he caught sight of Mr. Mack on a cross street some forty yards away. "Halloa there, father!" he called. Climbing down from his perch as swiftly as possible, he hurried down the street to meet him as fast as his feet would take him, climbed upon his shoulder and rode home in triumph.

But the house was so lonely and still while Mr. Mack was gone all day long, Curlie drooped and we feared he might die of homesickness. He would sit silent and trembling for hours. Sometimes he would cry, but never laugh.

Mr. Mack brought him out on the porch, one evening, and some children came to talk with him. One asked, "Where is Stella?"

"Gone and shut the door," said Curlie.

One afternoon Mr. Mack left him in a tree in our care. He seemed quite contented and would say, now and then, in a soft, sweet voice, "Have you been to supper? Curlie's had his supper."

Mrs. Mack and her daughter returned that afternoon. When Curlie caught sight of them he showed intense delight. "Halloa there!" he cried. After a little he asked, "Is Father here?"

With her long fishing rod Miss Stella took him down from the tree, and soon he was romping and laughing as was his wont.

Want but few things and complain of nothing.—*Marcus Aurelius.*

Closet and Altar

PRAYER

Call unto Me and I will answer thee, and show thee great and mighty things, which thou knowest not.

God fades out of the daily life of those who never pray.—*Annie Besant.*

If we ask only things of a low and trifling nature, unworthy such a giver, He may answer as a prince did, "These are not royal gifts."—*Robert Leighton.*

Is it not possible that He who made the world may have established laws for prayer as invariable as those for the sowing of seed and raising of grain? Is it not as legitimate a subject of inquiry, when petitions are not answered, which of these laws has been neglected!—*Harriet Beecher Stowe.*

Oh, help us Lord! each hour of need
Thy heavenly succor give;
Help us in thought and word and deed
Each hour on earth we live.

Oh help us, when our spirits bleed
With contrite anguish sore,
And when our hearts are cold and dead,
O help us Lord, the more.

Oh help us, through the prayer of faith,
More firmly to believe;
For still the more thy servant hath,
The more shall he receive.

Oh help us, Jesus! from on high,
We know no help but Thee;
Oh, help us so to live and die
As thine in heaven to be!

—*Henry Hart Milman.*

"There is nothing," says a more recent writer, "nothing that we do during the day which may not prove a help or hindrance in times of prayer. In reading, working, thinking, we are unconsciously training our minds for prayer."

It may be your prayer is like a ship which, when it goes on a very long voyage, does not come home laden so soon; but when it does come home it has a richer freight. Mere coasters will bring you coals, or such like ordinary things, but they that go afar to Tarshish return with gold and ivory. Coasting prayers, such as we pray every day, bring us many necessities; but there are great prayers which, like the old Spanish galleons, cross the main ocean and are longer out of sight, but come home deep laden with a golden freight.—*C. H. Spurgeon.*

Don't try to fight your wandering thoughts in prayer, it is only self fighting self. Be still, and recognize that you are the temple of the Holy Ghost, and wait for Him to pray in you.—*W. R. Newell.*

O Spirit of grace, who withholdest Thy blessing from none! take from us the tediousness and anxiety of a selfish mind, the unfruitfulness of cold affections, the weakness of an inconstant will. With the simplicity of a great purpose, the quiet of a meek temper, and the power of a well-ordered soul, may we pass through the toils and watches of our pilgrimage; grateful for all that may render the burden of duty light; and even in strong trouble rejoicing to be deemed worthy of the severe service of Thy will. Amen.

Tangles

18. ENIGMA

I floated on the ocean,
While waiting for a breeze,
That with its lively motion,
Would waft me over seas.

On sunny heights now gliding,
In raiment thin and frail;
And down the valleys sliding,
My dainty garments trail.

None there to give me greeting,
Not one would have me stay,
But murmur all, repeating
"When will you go away?"

And then I go, so lightly,
My passing none can hear.
But all things shine more brightly
Soon as I disappear.

SEA.

19. DECAPITATION

By decapitation change: 1. An Ohio college into a German city. 2. A Kansas town into one of the United States. 3. A Nevada river into a heinous crime. 4. A city of Virginia into a city of Massachusetts. 5. A county of Texas into a preparation for caulking ships. 6. A Wisconsin river into a domestic animal.

MEMPHIS.

20. ANAGRAM

"A celebrated fairy" was in an angry mood,
Because his sweetheart, Mary, wore a rustic hood,
And she was so contrary, and so perverse and rude,
And withal so wary, she could not be subdued.
While he was arbitrary, it should be understood.
He dashed across the prairie, with bitter spite imbued,
And went to far Sahara, BELLOWIN' FOR GOOD.

NELSONIAN.

THE PRIZE WINNER

"Last night," writes Lucy Carline Wells, "as I was reading T** H*** P*** of *The Congregationalist*, I said 'in meek humility' that I would try to solve No. 12 of T*****, if it should prove a pleasant day. 'O strange delusion,' for it proved to be T** R***** D**; but 'some days must be dark and dreary,' and in spite of the weather I took up T** J*** P** to 'write my thanks' for the profit and pleasure gained in reading once more some of Longfellow's poems."

To fitly reward those who have sent in "best" lists of titles answering this tangle, at least a score of prizes would be needed, and, as only one prize is to be given, the selection of the winner has been no mean task. The "novel and unusually excellent" features have proven to be numerous. Some lists are beautifully engrossed, others are worked into dainty verse, still others are expressed in appropriate story, and two are illustrated. Of the last-named one is of surpassing excellence, the pictures—real works of art—being so pat that one might think them made for the places. It is decided that this list should receive the award, and for it the book of poems has been sent to Miss Florence McIntyre Thayer, 73 Hancock Street, Lexington, Mass.

Lack of space prevents crediting the many other answers to No. 12, but these solutions of other tangles are acknowledged: From Mrs. P. H. Derby, Springfield, Mass., to 11; Mrs. F. E. Carter, Grand Rapids, Mich., 14; Blanche E. Pray, Chelsea, Mass., 11, 13, 14; Mrs. F. M. Bostwick, Clifton Springs, N. Y., 11, 13; Clara F. Prescott, Lawrence, Mass., 11, 14; Mrs. Clara M. Smith, Westfield, Mass., 14; Mrs. George M., Detroit, Mich., 13, 14; Mrs. E. M. Lyman, Waterbury, Ct., 11, 13, 14; H. M. K., Providence, R. I., 14; Herbert A. Manchester, East Boston, Mass., 14; Emma W. Merchant, Gloucester, Mass., 13, 14; Mrs. J. B. Doolittle, W. Suffield, Ct., 14; Cora E. Kellogg, Ekonk, Ct., 11, 14; Mrs. Jennie M. Schilling, W. Stockbridge, Mass., 14; Ella C. Giddens, Newcastle, Me., 13, 14; Abbie H. Allen, Greenville, N. H., 14; Mrs. M. E. E., Ware, Mass., 11, 14; Emily E. Tupper, Ormond, Fla., 14; Mrs. E. E. Cole, Boston, Mass., 11, 13, 14; Mrs. H. W. Palmer, Southfield, Mass., 11, 14; Abbie A. Tidd, Westboro, Mass., 11, 14.

ANSWERS

15. Truant. 16. 1. Partridge. 2. Woodpecker. 3. Catbird. 4. Chewink. 5. Martin. 6. Crossbill. 7. Pewit. 8. Nightingale. 9. Nuthatch. 17. Mysterious (mist-Erie-us).

The Popular Estimate of Jesus*

By Rev. A. E. Dunning

The leaders of the Jewish Church grew increasingly suspicious of the young rabbi of Nazareth. The Pharisees and scribes, who taught the people, saw their doctrines set aside and their authority challenged by him. His influence over the people clearly weakened theirs. Read Matt. 15: 1-14. The Sadducees, who held office in connection with the temple, saw that their official positions and incomes were endangered by this teacher who neglected religious rites and ceremonies and made the religion which was acceptable to God consist in spirit and service rather than in forms of worship. When Jesus perceived that to the hostility of these classes was added the active jealousy of the civil authorities of whom Herod was chief, he determined to go into retirement beyond the territory of Herod.

But the people discovered his purpose, and as he left Capernaum in a boat to go over to the east side of the lake, some probably followed him in boats. But many more, keeping his boat in sight made the circuit on foot around the northern end of the lake, their numbers constantly being swelled from the villages through which they passed along the shore.

The people valued Jesus for the immediate service he could render to them. He healed their sick, relieved their wants and promised them still further relief, with freedom from the oppression of foreign rulers and tax collectors in the new kingdom he proclaimed. The Jewish leaders had nothing to offer to offset these things. When then Jesus had fed the hungry multitude who had left their work to follow him, they were ready to proclaim him their king. Their disappointment was great when they learned that the distribution of food by him was only an incident and that his real mission was to give eternal life rather than to supply the deficiencies of their temporal life. We venture once more, at this crisis in the ministry of Jesus, to imagine him telling his own story.

THE COMPASSION OF THE CHRIST

The disciples of John who had come to me were burdened with sorrow at his death. My own disciples were saddened by it and were wearied with the incessant labors of their missionary journey. The people were more eager than ever for our teaching, and many who were on their way up to Jerusalem to keep the Passover turned aside to listen to us and to ask questions about the new kingdom. Finding it necessary both for myself and my disciples to rest, and knowing that emissaries of Herod might at any time join with the Pharisees to seek my life, I proposed to leave Capernaum and sojourn for a while in the mountain districts east of Galilee where I could further prepare my disciples for their work. Taking a boat we quietly withdrew across the lake.

We had not proceeded far, however, before I perceived that the people on the shore had discovered our intent and our destination. An increasing multitude took the road around the north shore and when we came to land on the coast of Bethsaida Julius some thousands were there before us. Conscious of want yet not knowing what they wanted, leading aimless lives without teachers, their presence moved me deeply. I sat down on a near hill top and talked to them of the kingdom of God, of its principles and the characters of its members. Some of them were blind and some were lame and as these came around me I healed them.

When evening drew near they showed no signs of leaving. Then some of my disciples suggested that they must be hungry, and that I should dismiss them in season to get to the nearest village before the darkness should fall. I had determined to feed the multitude myself, but to test the confidence of my own disciples in me I asked Philip where we could buy some bread for them. He answered with astonishment that we had not money enough to buy even a morsel apiece for so great a company. Then I turned to the disciples and told them to

feed the crowd. They hesitated, looked at one another and at the people pressing near. They said to me, Do you think we can go and buy two hundred pennyworth of bread for all these? But Andrew said, "There is a lad here, who hath five barley loaves and two fishes: but what are these among so many!" I answered him, "Bring them hither to me." Then I told my disciples to seat the people on the green grass, in companies of about fifty each. When they were all seated, I stood up among them, holding the cakes of barley and the fishes in my hands. Looking up into the sky I gave thanks to the Father for his bounty, sufficient for the needs of all his children. Then I began to break the loaves in pieces and hand them to the disciples. They moved about through the various companies giving a portion to each, and of the fishes also. The supply in my hands did not diminish nor in theirs. No one was refused food. As often as they asked a supply was given till every one had enough. There were about 5,000 men who ate and besides these a great company of women and children.

When they were all fully satisfied, some of them still had food besides what remained in the hands of my disciples. It

never was my Father's will that his bounty should be lightly valued, as it would be if what he gave were cast aside as useless, and I directed my disciples to gather for further need what was left. Each one of the twelve gathered a basket full of the fragments. Yet the lesson I had meant to teach was soon forgotten by them, while the multitude saw in it only my power to satisfy their bodily wants, and for that reason were determined to compel me to become their leader and king, thus bringing on me anew the danger I had sought to avoid by leaving the country of Herod. I therefore sent my disciples again across the northern end of the lake to the other Bethsaida, and, escaping from the people, went away into the hills with a burdened heart to hold communion alone with my Father.

Union Church in Stow

The original First Church in Stow, Mass., having long ago become Unitarian, another center of religious life developed there several years ago embodying the more evangelical sentiment of the community. A chapel was built, in which an afternoon Sabbath school was held, followed by a preaching service. The movement from the first has included Baptists, Methodists and Congregationalists, who, having a vital Christian experience and warm spirituality, were as one in regard to the great essentials of Christian truth, and desired to maintain the blessings of a living gospel. With a spirit of willing self-sacrifice they have labored together in harmonious fellowship. Preachers have been secured from neighboring towns; there has been a flourishing Endeavor Society, and unwearied earnestness not less devotional than practical has been shown. The movement has constantly gained in volume and compact life. All agreed that it would be advisable to organize a church on the union basis. A council, including churches and individuals of the denominations above named, met Feb. 25, and recognized this church of thirty members. Twenty-five joined by letter and five on confession.

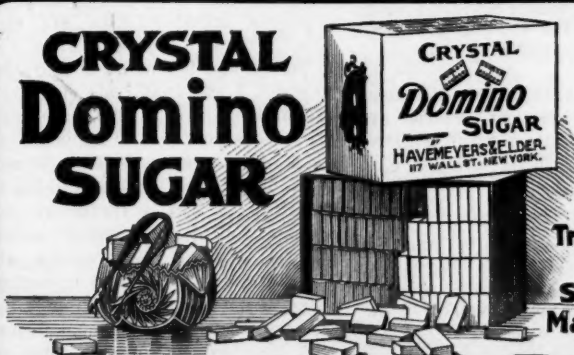
Mr. Charles W. Robinson, a native of Stow, long a member of Broadway Tabernacle Church, New York, and having now made his permanent home in the town, has taken a leading part in the procedure. In memory of his wife, recently deceased, he presented the church as a part of the recognition service, a beautiful Communion set, which was used for the first time the following Sunday, the pastor of the Concord Congregational church officiating.

The new church will probably soon secure incorporation, and so take the place of the society formed some years ago. The building of a meeting house is under consideration—a favorable site having been secured.

G. A. T.

Boston University will receive \$625,000 ultimately from the estate of the late James Woolson of Cambridge.

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* International Sunday School Lesson for March 20. Jesus Feeds the Five Thousand. Text, Matt. 14: 13-23.

The Conversation Corner

An Oklahoma Dugout

ONE advantage of our Corner is that its members live almost everywhere—or at least go almost everywhere—so that by reading their letters we may learn, without leaving our homes, about strange things in different parts of our country and of the world. An Oklahoma boy sent me some time ago this picture of a house in that territory and wrote this letter about it; it will show you how settlers in a new country live.

Dear Mr. Martin: I got your letter. That was papa's first house in the original Oklahoma, built in 1889. Papa pitched his tent at the corner of his claim, and then built a sod stable for his horses that he had driven all the way from Iowa. He built it by cutting square sods and laying them one upon another; and put boxing boards on top for a roof. It was a prairie country and lumber was scarce. Then he angled down across a swale and built his first "residence" or dugout. [What does "angled" mean? and what is a "swale"?—Mr. M.] First, he dug a pit in the hillside, and walled the sides with stones picked up near by. Then he went off a few miles and got a heavy ridgepole and lighter poles for rafters. On these he put a layer of brush, covered them with sods and with ten inches of dirt. He put a window in the east as you see.

You had to go down two steps to the inside door. It had a board floor. The back side was built into the hill and was all under ground, and against that wall was his bunk; he had a cook-stove and a small table, with his dishes on shelves up on the wall. The cat you see in front used to eat her meals with papa when he lived there alone. Every settler built a dugout at first as a protection against cyclones. The first Sunday school in that part of the county was in that dugout. People would come from miles around in their wagons, sometimes a hundred of them. When the school was too large to get inside, papa pitched a tent on the outside and took a class of boys out on the prairie and taught them. Afterward there was a room built in the nearest town to accommodate it, and sometimes they had preaching in it. The dugouts were comfortable; warm in winter and cool in summer.

We live in the town now. Across the road from us is the South Methodist mission to the Indians and the little Indians come to the church and Sunday school, and when the church is over the little tads run home. [What are "tads"?—Mr. M.] I go to school now, but last summer I played with some boys and we made and baked 250 bricks. Just as I wrote that a small gandada ran across my paper. [What in the world—or in Oklahoma—is a "gandada"?—Mr. M.] If you will come out and make us a visit, Mr. Martin, I will take you out to the Panther cañon and pass by the grass houses of the Wichitas, and we will have lots of fun. Your loving friend,

Anadarko, Okl.

WILLARD C.

Thank you, Willard; we have all learned something about pioneer prairie life. Now for a few letters from children nearer home and about animals more familiar than "gandadas!"

THE FAMILIAR ANIMALS

Dear Mr. Martin: I want to tell you about my squirrels and birds. The squirrels are very interesting to watch. They live in a pile of boards back of our house. I give them corn and nuts to eat. They sit up on the boards and eat them. They look very comical. The birds will eat out of my hand. There are a lot of chippies and snowbirds and blue jays and one sapsucker and one woodpecker. They come every winter. We feed them pork and corn. If they are very hungry they will come and sit on the window and look in. It is very cold weather here. [So it is here!—Mr. M.]

Eldred, N. Y.

MINNIE S.

Dear Mr. Martin: This morning, there was a little squirrel came up to our back door. One of the girls threw some nuts to him and he stuffed his cheeks full and ran and hid them. He did that ever so many times. I know just where he put them. I have a little part of an evergreen tree [part of your Christmas tree?] and a lot of nuts and fat. The little tree is outside of my window on a platform. The nuts and fat I put out every day; the chickadees come every day, the blue jays and flickers come sometimes. I give them bread and crackers and sometimes water. From your little friend,

Brookline, Mass.

OLIVE McK.

My Dear Mr. Martin: I saw the picture of the squirrels in the Corner and thought I would like to write about them. Across the street there is a big elm tree and in it is a nest of squirrels. We have fed them with apples and nuts, and in the summer we gave them toadstools. I went to Stoneham several times last summer in an auto to see twelve gray squirrels. The nuts we gave them they buried in the ground for winter. My uncle takes chestnuts in his pocket and gives them to squirrels on his way to Harvard College. Good-by.

Reading, Mass.

MARGARET C.

That's right for all these girls and their uncles, too—take special pains to feed the little animals, who otherwise on ac-



count of the severe winter and deep snows would starve. I hear from one hill town that all birds are very plenty there except crows. Have you noticed that they were scarce this winter? I saw one on a tree in the field opposite my window the other day, and then another came; while I was wishing that the trio might be complete, a third, larger and blacker still, lighted beside them, and immediately from an adjoining room came the chorus familiar to the Harvard uncle and other learned men:

Three crows sat on a tree,
And they were black as black could be;
And they all cried—*Billy McGee, McGaw!*

A new member, Etta M. Garnett, Kan., writes: "I have a kitty and she is pretty, and her name is Lady June;" to which I add that I am glad her name is coming so soon! Etta closes with the ? : "Were you ever in Kansas?" O yes, twice—long years ago—from Wyandotte to Colorado, from Atchison to the Indian Territory; I had adventurous rides in strange "outfits," "angling" across the prairies, fording deep creeks, visiting New England boys and spending the Sabbath with one of them (not so very far from Oklahoma) in his pioneer cabin, with fine horses outside, and prairie chickens flying by to tempt his gun. He afterward lived in a home missionary's house, and now in the best one of all, "an house not made with hands"—but the Corner sometimes hears from his family in another part of the great West.

For the Old Folks

ANSWERS TO QUESTIONS

Feb. 13: The van Dyke quotation—

Hear me, O thou mighty Master, from the altar-step he cried,
Let my one desire be granted, let my hope be satisfied—

is from his beautiful poem, *The Tolling of Felix* (New York, 1900), a legend founded on the "lost word of Jesus," discovered in a papyrus fragment on the Nile a few years ago. Felix, long searching in vain for Christ, followed at last the clew of the "tattered fragment"—

Raise the stone, and thou shalt find Me; cleave the wood, and there am I—

and found Him in his everyday work.

Jan. 23: "Hurrah for old New England."

A great number of answers have been received. The words and music I found at Ditson's, in sheet form and in the "Nightingale," a juvenile singing-book.

Mrs. F., *Hyde Park, Mass.*: We used to sing it in school.

F. A. B., *Providence, R. I.*: I live with a parcel of New England women who sang it in their youth.

S. H. M., *Greenwich, Ct.*: It is the custom of our family on Thanksgiving Day to gather about the piano and sing America, The Sword of Bunker Hill, Auld Lang Syne, and Hurrah for old New England.

Mrs. D., *West Suffield, Ct.*: We often sang it while living in Nebraska. The Westerners did not appreciate it as we did!

C. H. G., *Andover, Mass.*: It has always been a great favorite with me. I first heard it sung by a male quartet, under my window at midnight, in Walpole, N. H., just before the war, and thought it the grandest thing I had ever heard; the last time by a male quartet at Savannah, Ga., as a serenade to General Sherman, after his famous march to the sea.

The author, Mr. W. P. Chamberlain of Keene, N. H., kindly writes all about it:

In 1852 I saw in a country paper a little poem entitled, "Hurrah for New Hampshire," accredited to no one, and I never knew who wrote it. I made some alterations in it, changing it to "Hurrah for old New England," in order to cover more ground. Every note of the music is mine. I allowed the "Barker family" to publish it at first, and they changed it a little, but it was afterward published in my name and correctly.

I sang it throughout New England and in the West for eight or nine years; was with "Ossian's Bards," (Ossian E. Dodge, who paid \$625 for the choice of seat at Jenny Lind's first concert in Boston) later with my own concert company, a male quartet—the one doubtless which your correspondent heard at Walpole, as we were there several times. The old song is still popular. W. P. C.

And now comes, R. S. D., an early Providence Cornerer and says that he has it in his "Corner Scrap-book," taken from *The Congregationalist* of Aug. 20, 1896, where I find it in full, with my Corner notes! I reprint the first stanza:

This is our own, our native home,
Though poor and rough she be,
The home of many a noble soul,
The birthplace of the free.
We'll love her rocks and rivers,
Till death our quick blood chills,
Hurrah for old New England,
And her cloud-capped granite hills!

I have a few MS. copies for any who cannot get it otherwise.

Mr. Martin

The Literature of the Day

The Religion of the Spirit

Sabatier's legacy to the world is of the first importance in its field of theological method. Its scope is indicated only by its full title, *Religions of Authority and the Religion of the Spirit*. It is constructive as well as controversial, and the central and formative idea may best be shown by quotation: "Christ did not bring in new mysteries, new precepts; he created a new state of soul. His revelation is not superimposed upon the conscience, like that of Moses; it is realized in the conscience itself; it is the conscience raised to a higher power of clear sight and energy." Christianity is conceived throughout as a life and never as a dogma or even as obedience to an external power, either human or divine. For God who holds our allegiance is God immanent in the soul of the individual.

The thought is therefore democratic to the last degree and destructive of all tyrannies and oligarchies, but points the way to a constructive and federative democracy which results in a new reverence and a free grouping of the forces of Christian faith. "The essential characteristic of the gospel of Christ, that by which it marks a new epoch in the religious and moral development of humanity, is that it has made things that were formerly essential and of principal importance—priesthood, rite, exterior law—to be accessories; and, on the other hand, has raised those which were formerly derived and subordinate—heart piety and relations with God—to be things of final and capital importance, the very essence of religion. Thus the religious world has been reversed; all its relations have been inverted because its center of gravity has been displaced. Never in all human history was there a more radical revolution and change."

The constructive element falls into the psychological field; it was necessary, however, first to clear the way by consideration of the history of Christianity and both to criticize and explain its century-long dependence on external authority. The first part, therefore, is devoted to a study of the dogmatic-historical development which culminated in the Vatican decree of papal infallibility. Upon this follows a like study of scholastic Protestantism building upon an infallible Book. Both sketches are brilliant; that of the growth of the papal idea is the more intellectually sympathetic. Sabatier's Protestantism was rooted and grounded in spiritual and intellectual freedom, such as he vindicates in Luther and Calvin, and has little in common with the book or confession worship—as he would call it—of later types of Protestant life.

It is the third part, on *The Religion of the Spirit*, which makes the strongest claim on attention. It is easy enough to cut loose from authority, the question is what the effect will be upon our conceptions of the Bible, the Church and the confederated life of the Church in practical work. The discussion is opened with a chapter of dialogue between the author and a conservative friend, which is managed with great lightness of touch and

helpful clearness of thought, and which closes with the words, "The time has come, it seems to me, for those who have broken with authority in their inner life to break definitely with it in their theology."

Upon this follows a study of the teaching of Jesus and of the New Testament as related to our spiritual life. We have not space to follow the argument, nor is the consideration detailed or complete. In this incompleteness many readers will perhaps find the uncertain or lacking element to their own enjoyment, while many others will think that Sabatier's emphasis and proportion of doctrine are markedly different from that of Jesus and of Paul. The Christology is of a modern and evolutionary type. Jesus lived within the limits of his own age and nation not only as to the form but also as to the content of thought. He does not foresee an extension of the life of his followers beyond an imminent judgment and has no provision for the problems of a later time. The books of the New Testament were held so long in oral transmission that they unquestionably contain historically untrustworthy elements. Yet Christ is the center and the New Testament is the source of our knowledge and has the highest place as record and test of our thoughts of Christian truth. These matters, however, though of high importance in themselves, are not of the essence of the thought.

At the end of his discussion the author gives a suggestive chapter on the construction of that new scientific theology, which is in its infancy as yet, since the religious experiences of men have not yet been gathered, sifted and arranged, but which will take its place with the other sciences as a younger sister, wholly displacing the older pseudo-science founded upon authority.

The death of the author makes vain the reader's wish to know how he would meet the criticisms and objections which so vigorous an argument will call forth. It robs our words of gratitude for a work of such grasp of thought, clarity of style and charm of manner of a large part of their satisfaction. If these pages lack the author's final revision, the loss is scarcely felt. Mrs. Houghton has carried through her difficult task of translation admirably. The one lack is that of an index. It is difficult to understand how a work of this character could have been out sent out, even in a first edition, without this indispensable aid to study.

[*Religions of Authority*, by Auguste Sabatier. pp. 410. McClure, Phillips & Co. \$3.50 net.]

RELIGION

The Psalms in Human Life, by Rowland E. Prothero, M. V. O. pp. 415. E. P. Dutton & Co. \$3.50 net.

By the author of *The Life of Dean Stanley*. Its interest is both literary and historical, covering a field which has appealed for partial harvests to more than one student of the Bible and of human history. Mr. Prothero traces the influence of the Psalms in the lives of the great men of the Hebrew people and of all the other peoples who have been influenced by them as a part of the heritage of the Christian Scriptures. Here are gathered an astonishing number of incidents in which the Psalms have been used as battle cries or

springs of comfort in trouble or at the approach of death. It is a treasure house of suggestive glimpses from the story of great men. Incidentally it shows a wide range of private interpretation of Bible words. The interest of the work is not soon exhausted, and will afford many illuminative glimpses to the careful reader.

The Teaching of Jesus Concerning His Own Mission, by Frank Hugh Foster, Th. D., D. D. pp. 136. Am. Tract Soc. 75 cents.

Largely verbal studies in the gospels presenting the motives of the miracles of healing, the various senses in which the words "knowledge" and "light" are used and the texts which put the propitiatory sacrifice of Christ's death in the center of his work. The book concludes by a discussion of the constant emphasis on the internal and ethical meaning of the judgment; the author claims that Jesus puts the decisive point of destiny of every man at the hour of believing or rejecting the gospel.

The Understanding Heart, by Samuel M. Crothers. pp. 186. Am. Unitarian Assn. \$1.00 net.

Dr. Crothers deals in these chapters with the problems of readjustment which confront the Church. He makes a plea for greater courage in facing change and for a wider and deeper conception of the Church and the recognition of its relation to all life. A thoughtful and helpful study with much charm of manner.

The Silesian Horseherd, by Friedrich Max Muller. pp. 220. Longmans, Green & Co. \$1.20.

This enigmatical title covers translations of papers on religion first printed in one of the German popular magazines. The first paper, on Celsus and the Logos teaching of the Fourth Gospel, called out a rough but forcible criticism from a German in America who signed himself A Silesian Horseherd. The following papers meet his criticisms and reveal the late professor's well-known views on the relations of language and religion and in criticism of philosophical Darwinism.

Theism under Natural Law, by Rev. Edward Sotley. pp. 372. Thos. Whitaker. \$1.50.

The aim of this volume is controversial. An attempt to show that the system of doctrine set forth in *Lux Mundi* is neither logical, Biblical nor theologically defensible.

The Holy Bible, Oxford S. S. Teacher's Edition. Oxford University Press. From \$1.35 upwards.

The King James Version, self-pronouncing, with teacher's helps, concordance and maps and illustrations, an admirable edition for Sunday school teachers.

Tobit and the Babylonian Apocryphal Writings, edited by A. H. Sayce, D. D., LL. D. pp. 96. J. B. Lippincott Co. 60 cents net.

Wisdom and the Jewish Apocryphal Writings, edited by W. B. Stevenson. pp. 104. J. B. Lippincott Co. 60 cents net.

The Temple Bible series, with introduction and notes.

HISTORY

The Story of Byfield, by John Louis Ewell, D. D. pp. 344. Geo. E. Littlefield, Boston. \$4.25, postage paid.

This ample and finely-illustrated volume might appropriately bear the title, *The Romance of a Locality*; for Byfield is not a town, but a parish including parts of several Massachusetts towns. It is as interesting as a biography, for it records the characteristics and incidents of a community which has maintained its own individuality through several generations. It is worthy, too, of the admirable treatment it has received from Dr. Ewell. A parish which created the oldest incorporated academy, the first incorporated company for the manufacture of woolen goods and "the first independent rifle company in the United States," which has sent out seventy-nine college graduates and done many other things not less notable deserves to be commemorated in as handsome a volume as this is. The story of such a town includes a large part in miniature of the story of the nation. A great amount of labor has here brought forth excellent results.

Medieval England, by Mary Bateson. pp. 448. G. P. Putnam's Sons. \$1.35 net.

This volume in the *Stories of the Nations*,

collects a mass of rare information concerning the life of the people of England during the feudal period, from 1066 to 1350. It describes the rise of the Burgesses, the founding of schools, the monastic system, the development of Gilds, the everyday life of the people and much else of great interest. In style it is somewhat too technical, counts too much on previous knowledge, but the studious reader will discover here more information concerning an obscure period of history, and in more compact form than will easily be found elsewhere.

Daniel Webster for Young Americans, introduction and notes by Charles F. Richardson, and essay on Webster as a Master of English Style by Edwin P. Whipple. pp. 351. Little, Brown & Co.

The preparation of this volume has evidently been a labor of love for Professor Richardson. Mr. Whipple's essay is abridged but supplies a pleasant commentary. Webster's speeches have wonderfully retained their appeal both for oratorical and literary quality. They are well worth study, both for their historical interest and as an introduction to one of the greatest of American personalities. Portraits, illustrations and facsimiles add to the interest of the book.

FICTION

The Fugitive, by Ezra S. Brudno. pp. 392. Doubleday, Page & Co. \$1.50.

The career of a Jew in Russia and America forms the theme of this striking story—part study of a great martyrdom and migration, part personal romance. We are introduced to a Jewish village in Lithuania, to the home of a Russian of wealth, to the Jewish seminary of Talmudic learning, the university and to the sweatshops of the Jewish quarter in New York. The story is vital with a great experience and its characters are evidently drawn from life. We note the author's judgment that the outbreak of Russian Jew-hating checked a strong tendency to assimilation; his unflattering picture of Jews who sell themselves as converts to Christianity; his account of the dislike of the Russian inflow on the part of the Jews of German or English antecedents already in America; and, after a disheartening experience in the Jew quarter of New York, his enthusiasm for America as the long-sought-for home. A love story with a Gentile heroine serves at once to bring out the depth of the Jewish racial feeling and to lighten some sad pages.

Judith of the Plains, by Marie Manning. pp. 331. Harper & Bros. \$1.50.

The cattle and sheep ranges of Wyoming are the scene of this romance of character. Its strength is in its humorous and serious sketches of women in days and places where femininity was at a premium. Mrs. Dax and Mrs. Yellett are original and masterful characters. The hero hangs undecided between the two finely contrasted types—the calculating, literary college graduate, who keeps him dangling for her own convenience, and the passionate, self-contained girl of the West, part Indian, part frontier white. Readable and well woven, with strong pictures of cowboy life.

Lux Crucis, by Samuel M. Gardenhire. pp. 392. Harper & Bros. \$1.50.

Covers the same ground as Quo Vadis, but in a much less satisfactory manner. As a tale of the great Apostle Paul it is unhistorical and unsatisfactory. Good literary merit is shown, however, in the descriptions of Roman life, Nero and his court, the school of gladiators, the persecution and martyrdom of Christians. The secret of the influence of Christian teaching and the contrast between Christian and Pagan life are well presented. As a story the book possesses considerable interest, and at times reveals a measure of dramatic power.

Few articles published by us in recent years have been quoted from or commented upon as much as our recent article about women preachers and ministers in our denomination. We notice that the Leicester, Eng., Unitarian church has just called Miss Gertrude von Hetzold, who has a St. Andrew's degree of M. A., and who has studied at Mansfield College under Principal Fairbairn. The English have been far more conservative than we have in this matter, but apparently the new era has come there as here.

A Pastoral Outlook from Detroit

By Rev. Nehemiah Boynton, D. D.

In religious circles one constantly hears two remarks. It is affirmed that we are witnessing the greatest transition the world has ever known, and, meantime it is dolefully added, the churches are spiritually dead. If one believes the first statement it is plain, homely duty to line up with it in his attitudes and adjustments. If one disbelieves the second it is his privilege to cry aloud and spare not.

At the fiftieth anniversary of the Jefferson Avenue Presbyterian Church in Detroit, recently, the moderator of the General Assembly declared that "the church of today is enjoying a constant December." This refrigerator rhetoric did not apply to Jefferson Avenue Church, for led by its wide-visioned, young minister, Rev. A. H. Barr, it is a conspicuous illustration of the way in which a wealthy and fashionable church meets and ministers to that providential transition which brings to its very doors the appalling want and need which are fellow-travelers with the immigrant, and occupy without paying rent the tenement houses. Nor is the insinuation, in the judgment of some, at least, a correct interpretation of the condition of the churches generally in the interior of this country. Our churches are meeting the new age with dignity and courage, "marching breast forward." Barometers as well as thermometers are indices of the weather, and the pressure of the atmosphere in spiritual weather may be quite as significant as the temperature of it. When one rises to remark that the churches are spiritually dead, it is in order to reply in the language of Mark Twain's famous dispatch, "Reports of death greatly exaggerated."

THE RANGE OF SPIRITUALITY

It is a marked characteristic of Congregationalism today that under the inspirations of transition it is increasingly appreciating the fact that spirituality is cubic and not merely linear in its measurements, that it includes the entire circumference of soul activity, and is not limited to an area of zealous endeavor, or a segment of holy aspiration. To be faithful in that which is least is as really spiritual as to be faithful also in much, and to put our denomination, under changed conditions, into working shape for her greatest efficiency is, to be sure, prosaic, but is as truly spiritual business as holding evangelistic meetings! We need, therefore, neither be ashamed, nor discount the spiritual value, of those impending repairs to our denominational machinery which are bound to be made in the interests of modernity, efficiency and spirituality.

ENGINEERS IN DEMAND

Just at present our denominational necessity is not spiritual educators, for we have a royal corps of them, nor spiritual evangelists, for they abound, but spiritual engineers who will show us how to gear up our principles of independence and fellowship so that when we take up the slack on one we may not at the same time be hauling too taut on the other! The council at Des Moines in October is likely to be of real importance, as spiritual engineers are in evidence; not men, of course, with small ends to serve, or partisan goals to win, but high-souled men who, recognizing the wide implications of the actual situation, are willing to allow fellowship to be interpreted in the interests of the kingdom of God, and to believe that for the present, independence will best be exalted by humbling itself.

LET THE MOVEMENT TOWARD UNION GO ON

Surely in any movement towards federation or union with other bodies of Christians, independence will need to be graciously modest and furnish fellowship to receive. If it is a question of the frequency of the meetings of the council, or of their character, whether

they shall be a home gathering of all our societies, then surely independence will need to be of a meek and quiet spirit lest the false impression be received that we have among our societies an elder brother, who, though near enough to hear music and dancing in the family parlor, "would not go in."

It possibly may not be wise for the societies, all of them, to share the privileges of a common meeting, but it is difficult for many to see why what has been accomplished by Baptist and Christian denominations, in polity like our own, and by the Presbyterian denomination, cannot wisely be consummated in Congregationalism. The perplexity grows more intricate when it is found that, as in the recent Young People's Missionary Conference held in Detroit, the societies can all work together in most delightful fellowship, bringing to bear the leverage of mutuality, and finding it of great value in producing unity of impression, and in kindling denominational missionary responsibility, devotion and enthusiasm. If, it is pertinently asked, and by a growing company, this can be done for groups of churches in large cities, why not for the whole denomination at a common center?

A STORY AND A MORAL

One of the novel features of social life in our city this winter was a progressive dinner. The soup was served in one home, the fish in another, the meat in another. A coach carried the party between the courses, but the coach tipped over, leaving the diners half dead and the dinner half eaten. Many are venturing the opinion that all social interests would have been equally served and the diners better, could both diners and dinner have been with one accord in one place, and the coach between the courses dispensed with. The annual meetings of our missionary societies have been on the progressive dinner order. Some of them have been great, wonderful meetings, but almost every year at least one has looked as if the coach had tipped over. It is devoutly to be wished that Des Moines may show how precious time, good money and individual interest may be conserved through the mutuality of a great convocation in the interests of Congregational missions!

THE RENEWAL OF DENOMINATIONAL ZEAL

There are signs of a renewed interest in the history of Congregationalism, not as a mere record of events, but as the progress of a living spirit in the lives of earnest and noble men. The feeling strengthens that if the men coming to us from other denominations are to be assimilated, they must partake of our spirit, and that this spirit has no finer illustration than in the ideals and struggles of the Forefathers. A John Robinson Club has been formed in Detroit, under the presidency of Dr. H. P. DeForest, which, including our ministers within a radius of perhaps forty miles, has for its distinct object and purpose fellowship in the high places of theology, literature and history.

The club has come none too soon, for the minister of our Brewster Church was asked the other day by one of his parishioners, "Say, Dominie, is that man Brewster for whom our church is named dead yet?" Of course the minister told him No, for William Brewster was, in his Congregationalism, never more alive than today, and in this region his faith grows normally, steadily, vitally.

It is reported that general superintendents and other representatives of the Presbyterian, Methodist and Congregational churches of Canada have appointed a committee to arrange for a formal conference looking toward union of the three bodies.

Record of the Week

Calls

BLANCHARD, FERD. Q., Southington, Ct., accepts call to First Ch., E. Orange, N. J.
 BROWN, FRANK J., W. Salem, Wis., to S. Milwaukee. Accepts, and is at work.
 BURNAP, IRVING A., Phillipston, Mass., to Broad Brook, Ct.
 CASTOR, GEO. D., Yale Sem., to Second Ch., Stonington, Ct.
 CLAPP, RICHARD H., Andover Sem., to First Ch., Farmington, Me. Accepts, to begin the first of July.
 COLLINS, WM., Franklin Center, Quebec, to Brooklyn, N. S. Accepts, and is at work.
 COURTER, JOHN E., Golconda, Ill., to Hope Ch., Springfield; also to Lyndon. Accepts the latter and is at work.
 CROMER, JERE. C., Fountain Park Ch., St. Louis, Mo., accepts call to Wellington, O., the Wellington ch. increasing the salary it has hitherto paid, \$500.
 CROWDIS, EDWIN G., Hartford Sem., to Menasha, Wis. Accepts.
 DAVISON, THOS. W., North Ch., Becket and Becket Center, Mass., to Eastern Ave. Ch., Springfield. Accepts.
 DERRICK, THOS. H., McHenry, N. D., adds to his field Binford, where a Sunday school has been organized.
 EBY, ALBERT B., Olivet, Mich., to Ridgeville Corners and W. Millgrove, O. Accepts, and is at work.
 EVERLY, MILTON M., Challis, Ida., to Robinson, Utah. Accepts, and is at work.
 FLETCHER, JOHN, Newport, Wn., to Granton, Wis. Accepts, and is at work.
 FRANCE, PARVIN M., Miles, Io., to Ionia and Bassett. Accepts, not entering evangelistic work as before stated.
 FRITCH, HENRY S., Chicago Sem., to Sharon, Wis. Accepts.
 FULLERTON, EDW. G., Park St. Ch., Bridgeport, Ct., to First Presb. Ch., Wilkesbarre, Pa. Accepts.
 GRAHAM, HUGH F., Bristol, N. H., to Ellis, Kan.
 GREENAWAY, BRANDON, Newaygo, Mich., to pastorate of Plymouth and Bethany Chs., Terre Haute, Ind., which have voted to become yoked.
 HADDEN, JACOB W., to remain another year at Bruce and Appollonia, Wis. Accepts.
 HADLOCK, EDWIN H., Olivet Ch., Springfield, Mass., declines call to E. Milton.
 HAMLIN, CHRISTOPHER R., Plymouth Ch., Lincoln, Neb., adds Rokeby to his field.
 HARWOOD, THOS. W., Fairview, Kan., to Bakersfield, Vi. Accepts.
 HOLMES, JOHN A., Los Angeles, Cal., to West Side Ch., Pasadena. Accepts, and is at work.
 JACOBUS, Prof. MELANCTHON W., Hartford Sem., to become dean of seminary, an office recently created. Accepts.
 JONES, GUSTAVUS W., First Ch., Winchendon, Mass., to Wolcott, Vt. Declines.
 McDOWELL, HENRY M., Lodi, O., to Burlington, Kan. Accepts, beginning April 1.
 MOREHOUSE, GEO. E., Roseland, La., called for the second time to Gaylord, Mich.
 MORGAN, J. W. (Meth.), Ironton, O., to Ceredo, W. Va. Accepts.
 MOON, ORRIN D., Morton, Ill., to Crawford Ch., Chicago. Accepts.
 PARSONS, JAS., Harlan, Io., to Owatonna, Minn.
 PRATT, JOHN R., Jersey City, N. J., to First Ch., Verona.
 REID, FRANCIS W., Paso Robles, Cal., to Sonoma. Accepts, and is at work.
 STUBBINS, WM. H., formerly of Ivanhoe, Ill., to Sierra Madre, Cal., where he has been supplying.
 SMYTHE, C. M., to Mississippi Ave. Ch., Portland, Ore.
 YALE, DAVID L., New Haven, Ct., accepts call to Talcottville.

Ordinations and Installations

DECHMAN, ARTHUR, 4. Groveland, Mass., March 1. Sermon, Rev. Richard Wright; other parts, Rev. Messrs. Jos. Kimball, G. L. Gleason, C. M. Clark, E. S. Stackpole and Dr. J. D. Kingsbury.
 KELLNER, CHAS. J., Chicago Sem., o. Harrison, Ill., March 1, the council being satisfied of his determination to complete his seminary course. Parts by Dr. G. R. Leavitt and Prof. J. A. Blaisdell.
 MERRIAM, CHAS. W., 4. Second Ch., Greenfield, Mass., March 1. Sermon, Dr. S. H. Woodrow; other parts, Rev. Messrs. F. Q. Blanchard, J. T. Stocking, E. P. Butler, G. G. Atkins.
 NORRIS, JOHN W., rec. p. Memorial Ch., Worcester, Mass., March 2. Sermon, Rev. A. W. Hitchcock; other parts, Rev. Messrs. C. H. Covell, J. L. Evans, J. F. Gaylord, E. W. Phillips, A. B. Chalmers and Dr. Willard Scott.

Resignations

BALL, ALBERT H., Passaic, N. J., after six years' service.
 BLANCHARD, FERD. Q., Southington, Ct., after three years' service.
 BLUMFIELD, FRANK, Highland Park Ch., Muskegon, Mich., after six years' service.
 BROWN, OLIVER, Peru, Vt., after three years' service.
 COURTER, JOHN E., Golconda, Ill.

CROMER, JERE. C., Fountain Park Ch., St. Louis, Mo., after five years' service.
 DAVISON, THOS. W., North Ch., Becket and Becket Center, Mass., after three years' service.
 FULLERTON, EDW. G., Park St. Ch., Bridgeport, Ct., after 13 years' service.
 KAMBOUR, GABRIEL B., Templeton, Mass., after 11 years' pastorate.
 KILBURN, WM., Burlington, Wis., after a pastorate of four and a half years, to pursue advanced studies.
 McDOWELL, HENRY M., Lodi, O.
 PARSONS, JAS., Harlan, Io., after four years' service.
 PRATT, JOHN R., associate pastorate, Waverly Ch., Jersey City, N. J.
 STIMSON, CYRUS F., Stratford, Ct., after four years' service.
 THOMAS, OWEN, Wales, Io.

Dismissions

NORTHROP, CHAS. A., First Ch., Norwich, Ct., March 1.

Churches Organized and Recognized

BUTTE, MONT., rec. 18 Feb., 18 members. Rev. Colin MacPherson, pastor.
 COLUMBUS, O., ST. CLAIR AVE., transferred to the United Brethren.
 NEW YORK CITY, HARLEM, FINNISH CH., 94 members.
 NEW YORK CITY, MT. VERNON CH., org. by Rev. G. Blomgren.
 STOW, MASS., UNION EVANGELICAL CH., 25 Feb., 30 members.

Gifts

JERSEY CITY, N. J., First, Rev. John L. Scudder. From Joseph Milbank, the New York banker

who gave \$50,000 to build the People's Palace, nearing completion, the promise of \$50,000 more to equip it.

MONTREAL, CAN.—To the Congregational Coll., from Mr. S. H. C. Miner of Granby, Que., \$16,000.
 SPRINGFIELD, MASS., South, Dr. P. S. Moxom. From Lieut. Col. J. K. Dexter, in memory of his son, Courtland W. Dexter, a marble likeness of Dr. S. G. Buckingham, long-time pastor. It was modeled in Carrara, Italy, under the direction of W. F. Cook, originator of fine portrait busts of Chief Justice Fuller and Phillips Brooks.

Spiritual Activity

DELAVER, WIS., Rev. S. P. Wilder. Union meetings led by Evangelist E. J. Baskerville resulted in greatly quickening the life of the church in all departments and bringing many into the Christian life. The church received a large addition at the March communion service. The work left no after results to be regretted.
 MILFORD, IO., First, Rev. J. H. Olmstead. Union evangelistic effort by Congregational, Baptist and Methodist Episcopal churches. Meetings were conducted by the pastors for nine days previous to the coming of the Misses Gleason and Merritt, evangelists who accomplished fine results—100 conversions, all churches receiving additions. The Congregational has had 22 in the five months of present pastorate.
 NORTH CARVER, MASS.—Recently 16 have been brought to decide for Christ. Rev. R. M. Taft of Worcester has been assisting the pastor, Rev. O. F. Stetson.

PARSONS, KAN., Rev. A. L. Gridley, received 37 members in less than a month, all but two on

Continued on page 382.

HEALTH

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Most Important

In buying food-products, several things are to be thought of—i. e., Economy, Results, Easy Handling, Reliability, but the most important is Health.

Health means everything. In buying clothes, shoes, hats, furniture, etc., if the buyer is deceived and gets an imitation the only harm is loss of money. In buying food-products, if imitations are supplied, there is not only a loss of money, but perhaps an injury to health—which is beyond price.

Remember these facts when buying baking powder.

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Record of the Week

(Continued from page 381.)

confession. Pastor's recent sermon topic, A small church and the Power that made it grow [Acts 1: 8].

WESTERN SPRINGS, ILL., Lyonsville, Rev. C. D. Borton, is being greatly blessed by a series of special meetings, led by Evangelist C. F. Van Auken, which are reaching all classes.

Casualties

BERLIN, VT.—Parsonage burned March 6. Rev. J. W. Goffin and family barely escaped with their lives, losing all their goods. No insurance!

Personals

ALBRECHT, Rev. G. A., has withdrawn from connection with the Japan mission of the American Board and returned to this country. He will probably reside somewhere on the Pacific coast.

BLUE, JAS. M., Warner, N. H., was pleasantly surprised recently by a gift of a gold watch and chain from his parishioners.

CHALMERS, THOS., First Ch., Manchester, N. H., has been granted an increase of \$500 in salary, dating back to the first of January.

DENNEY, WILSON, for the past six years pastor at Charles City, Io., has been granted a four months' vacation, to be spent abroad. At a farewell reception, Feb. 25, his parishioners presented him with \$300.

HADLOCK, EDWIN H., Olivet Ch., Springfield, Mass., was given a surprise party on his recent birthday, and was presented with a gold watch and a sum of money. Mrs. Hadlock received, also, a number of gold coins.

KIDDER, ALBERTONI, Eau Claire, Wis., during the month of his ninetieth birthday, received from Ripon Coll. the degree of Doctor of Divinity. A pioneer missionary he is, after nearly fifty years of work, still young in heart and vigorous in mind, and is regarded with love and reverence through a wide region.

Meetings and Events to Come

EVANGELICAL ALLIANCE, Park Street Church, Boston, March 14, 10.30 A. M. Speaker, Prof. R. G. Moulton; subject, The Study of the Bible from the Church's Point of View.

SPRING STATE MEETINGS

Additions or corrections should be promptly sent.

New Mexico,	Albuquerque,	March 25-27
Alabama Association,	Marion,	March 28
New Jersey	Philadelphia,	April 19-20
Florida,	Daytona,	April 26
Tennessee,	Athens, Ala.,	April 27

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BUTLER—In Ormond, Fla., Feb. 27, Carrie Augusta (Tupper) Butler, wife of Rev. Elmer W. Butler, aged 42 yrs.

POST—In Summit, N. J., March 2, Laura Judd, wife of the late Samuel A. Law Post, and mother of Frank Judd Post of the Fettingill & Co. Advertising Agency of Boston and formerly connected with *The Congregationalist*.

POWELL—In Fargo, N. D., Feb. 19, of typhoid fever and spinal meningitis, Gertrude, daughter of Rev. G. J. Powell, aged 15 yrs.

TENNEY—In Colorado Springs, Col., Feb. 24, Elizabeth Hale, daughter of Rev. Edward F. and Ellen W. Tenney, of Cambridge.

JAMES POPE WEEMAN

Mr. James Pope Weeman of Brunswick, Me., died Jan. 26, at the home of his daughter in Dedham, Mass., in the eighty-sixth year of his age.

Early in life he became a Christian, uniting with the Second Parish Church, Portland, Me., during the pastorate of Rev. Dr. Condit.

Of a genial, kindly nature, quiet but positive and clear in his convictions, he served the Master through a long life, and at its close, with calm and steadfast trust in his Heavenly Father, peacefully entered into the "Blessed Home above" where, as he often repeated, "He giveth his beloved sleep."

He sees when their footsteps falter, when their hearts grow weak and faint;

He marks when their strength is failing, and listens to each complaint;

He bids them rest for a season, for the pathway has grown too steep;

And folded in fair green pastures, he giveth his loved ones sleep.

He giveth it! Friends the dearest can never this boon bestow;

But he touches the drooping eyelids, and placid the features grow;

Their foes may gather around them, and storms may round them sweep,

But, guarding them safe from danger, he giveth his loved ones sleep.

Weep not that their toils are over, weep not that their race is run;

God grant we may rest as calmly when our work, like theirs, is done!

Till then we would yield with gladness our treasures to him to keep,

And rejoice in the sweet assurance, he giveth his loved ones sleep.

Mr. Weeman was a constant reader of *The Congregationalist*, and for more than sixty years a subscriber.



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Lectures on Labor at Bangor Seminary

The Enoch Pond Lectures on Applied Christianity have just been given by Rev. Daniel Evans of Cambridge, Mass. His general theme was, The Labor Question and Christianity.

The lecturer first treated The New Social Consciousness, making clear the new temper in this direction which marks our time. He next considered The Industrial Revolution and Creation of the Working Class. His masterly review of the industrial history of the world in its successive stages, and his characterization of the new epoch which machinery and steam and electricity have ushered in, will long be remembered. From this he made clear how inevitable is the creation of a distinctive class of working people. This, including the women and children attached to it, he estimated at seventy per cent. of our population.

In the third lecture, on The Labor Organization of Working Men, he showed how necessary and beneficial is the organization of the workers. He plainly and searchingly pointed out its defects and mistakes, but also its great merits. To him it seems strange, not that there have been these defects and mistakes, but that they have not been more flagrant, in view of the short time since labor began to organize. The fourth lecture was a profound examination of The Relations of Working Men and the Church. It set forth plain truths for working people and for Christians.

But in the final lecture, The Spiritual Dynamic for Social Betterment, he rose to the height of the argument and, as a Christian optimist, pointed out the way of escape from present complications and embarrassments.

The lectures were models of good English, and of restrained, cogent, forceful statement, reasoning and appeal. They were given at the hall of the Bangor Y. M. C. A. Bangor labor leaders were enthusiastic. Mr. Evans also spoke several times to the students on matters more immediately connected with their professional training. He was listened to eagerly, and gave the men a fresh impetus for their life work.

Mr. Evans is a graduate of this seminary, of the Class of 1889. He came here from the coal mines of Pennsylvania, and his tribute to Bangor and what it had done for him moved all his hearers. It is good that we have, in our Congregational ministry, a man who knows this subject from the bottom, whose learning and acumen are competent to grapple it, and who, fearlessly, in the spirit of the gospel, is lifting up his voice like an ancient prophet.

D. N. BEACH.

Modern Fiction

The Boston ministers at their usual Monday morning meeting listened to a suggestive talk by Prof. E. Charlton Black, who spoke on Certain Aspects of Modern Fiction, giving especial attention to its moral tendencies. He deplored the conventional yet insidious portrayal of current vices, with its accompanying subversion of moral order, and the popularity of a cheap class of so-called "religious" literature; but found much encouragement in the popularity of the story of everyday life which he believes has opened a large field to future literature.

Bishop Whitehead of Pittsburg, Pa., has called on his people to abstain from attendance on the opera during Holy Week.



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Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

THE Friday meetings of the Woman's Board of Missions in Pilgrim Hall, weekly, at eleven o'clock.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1853. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, President.
Rev. GEO. MCF. HUNTER, Sec. W. HALL ROPER, Treas.

Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Wanted, a gentlewoman under 35, healthy and active, who is not above house service in the country. \$5.00. References exchanged. "Active," Box 752, Pittsburg, Pa.

The Loved Ones in Southern California may be looked up, met and helped religiously by the Hotel and Hospital Chaplain. If your friends are here or coming, write about them to Chaplain Kidder, Los Angeles, Cal. (Inclose postage.)

THE PILGRIM PASTOR

A large service to history and to religion has been done by the publication of the book entitled John Robinson, the Pilgrim Pastor, of which Rev. Ozora S. Davis of Newtonville is the author. It must be accounted much the fullest and broadest view, both in an historical and a theological sense, of the character and work of Pastor Robinson that has yet appeared. He must ever be regarded as among the foremost of that body of persecuted Christians which sent forth the band of Pilgrims to New England whose coming became, in the development of consequences, one of the most important events in the history of America and the founding of this republic.

The book is more than a biography, for it necessarily requires a statement of the religious conditions of England when the Puritans justified their conscience by instituting churches confessing no allegiance to the state church.

Heretofore, knowledge of Pastor Robinson has had to be sought for in references, statements and discussions that were incidental to some other primary motive. He has had an incomplete and shadowed personality. In this work the man himself is the leading motive, and he is revealed in a manner eminently satisfactory. Mr. Davis is an admirer, and he is not without enthusiasm, but he is painstaking and just. He tells his story in a succinct, straightforward way that is a pledge of soundness, as well as of sincerity. The claim seems to be made good that he was "the virtual founder of Congregationalism." As such, his life and character must always be a matter of profound interest to all who recognize the great work done by those who from Robinson's day to our day have wrought under this form of religious polity.

Although Pastor Robinson was a prolific writer, his widest known and most prized single utterance is the Farewell Address to the Pilgrims before their departure from Leyden. The singular liberality of spirit of this address, with its solemn charge that those who had been under his ministry hitherto should "follow him no further than he followed Christ. And if God should reveal anything to us by any other instrument of his, to be as ready to receive it as ever we (they) had been to receive any truth by his ministry," followed by the declaration that he "was very confident the Lord had more truth and light yet to break forth out of his holy Word," has been greatly admired. This address is known only through a citation of a part of it from memory by Edward Winslow, in the course of an argument made in the colony a quarter of a century after its delivery. It comes to us, as do all the sayings of Jesus, reported after an interval by some one who heard him.

The accuracy of the report has in recent times been questioned, and particularly by the late Dr. Henry Martyn Dexter, who, in a polemical way, has reasoned that the ideas of the address were contrary to the known views of Pastor Robinson, as set forth in works by him of undoubted authenticity. Mr. Davis takes distinct issue with Dr. Dexter's view and undertakes, by quotations of utterances of Pastor Robinson, to show that the sentiments were not foreign to his mind, nor, when justly considered, inconsistent with his theological faith. This difference of opinion is set forth with excellent courtesy and temper, and clearly shows that there is reasonable ground for believing that Governor Winslow did not misrepresent his former pastor.—*Boston Herald*

Theological Book Bulletin

It has been suggested that if the Congregational Sunday School and Publishing Society would publish at regular periods, a list of say ten recently published books best fitted for a pastor's library, it would be of great value to country pastors who have not the opportunity to regularly visit the bookstores. The ten books recommended would be those suggested, or indorsed, by some of our leading city clergymen who keep in touch with current theological literature, as used at home and abroad. Our society would be glad to arrange for issuing these lists if there is any general demand for them. Will pastors who would like to receive such lists kindly send postal card to Mr. J. H. Tewksbury, Congregational Bookstore, Boston, expressing their desire and making such suggestions as may appear desirable to them.

F. P. S.

From Franklin County, Me.

Rev. S. S. York, a veteran missionary of northwestern Maine, has been compelled by failing health to give up his work. For twenty-five years he labored in Oxford County, driving and going on horseback many thousand miles through mountain villages and the lumber camps of Rangeley Lakes. He not only preached but helped the people in all their difficulties. Before asking them to come to the meeting to be held in the evening, he would gain their good will and esteem by working with them in the field. His unstinted and cheerful Christian service has opened the way for organizing many a village church in that lonely region.

A feature started in Wilton about a year ago, and since carried on with growing interest, is a church weekly, the *Wilton Greetings*. Besides giving the church notices, it has kept in touch with the business and social life, and has thus bound together the interests of church and community. It is proving a successful adjunct to the regular work. And owing largely to this broadening of the church interests and centering of the community interests in the church, the pastor, Rev. A. C. Furbush, has been able to organize among the business and professional men and the women a weekly Bible class of twenty-five members, who study the Life of Christ.

A.

The Presbyterian ministers of Nashville, Tenn., encouraged by the progress toward union of the Northern branch of their church with the Cumberland Presbyterians, have voted to ask their presbytery to overture the General Assembly of the Southern Presbyterian Church to consider reunion with Northern Presbyterians on the same platform. That should be easily feasible. These two bodies are divided only by Mason and Dixon's line, and it ought to vanish ecclesiastically at least as soon as politically.

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NINETY-NINTH SEMI-ANNUAL STATEMENT, JANUARY, 1903

SUMMARY OF ASSETS.	
Cash in Banks.....	\$427,046.49
Special Deposits in Trust Companies....	545,527.84
Real Estate.....	1,593,892.06
United States Bonds.....	2,040,000.00
State and City Bonds.....	2,869,000.00
Railroad Bonds.....	1,375,430.00
Water and Gas Bonds and Stocks.....	519,000.00
Railroad Stocks.....	6,174,550.00
Bank and Trust Co. Stocks.....	456,950.00
Bonds and Mortgages, being 1st lien on Real Estate.....	112,750.00
Premiums uncollected and in hands of Agents.....	985,879.94
Interest due and accrued on 1st January, 1903.....	9,315.79
	\$17,108,635.12

LIABILITIES.	
Cash Capital.....	\$3,000,000.00
Reserve Premium Fund.....	5,986,873.00
Unpaid Losses.....	757,114.48
Unpaid Re-insurance, and other claims.....	\$23,608.25
Reserve for Taxes.....	75,000.00
Net Surplus.....	6,436,038.69
	\$17,108,635.12

Surplus as regards Policy-holders **\$9,436,038.69**
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This Winter of Our Discontent

By John Calvin Goddard, Salisbury, Ct.

Ice thirty inches thick, frost, according to the grave-digger, five and a half feet deep, \$600,000 worth of snow shoveled from the city's streets, the temperature continuously sharper than steel and lower than steel common—such is the record of the past three months. Not a single thaw, like that memorable winter of 1812, which conquered the great conqueror, leading the czar to remark, "I have two generals aiding me on whom I can infallibly rely, General January and General February." The deaths from pneumonia have exceeded all former figures. Blizzards and heavy blows have been incessant, in one instant making a new record for the carriage of sound, when the fog whistle at Pequot Point, New London, was heard at Lebanon, twenty-two miles inland.

Controversies have arisen in Connecticut as to which winter is entitled to the championship. 1885 has its advocates, 1874 also, but the belt for the nineteenth century has been awarded to 1835, when all of February ranged under zero. The town records of Bolton state that in 1740 the Farmington was frozen over in October, the Connecticut in November and the Sound later; that in Guilford a sheep buried in snow was taken out alive after seventeen days; that half the cattle died, and that in mid-April snow was still two feet deep.

However that may be, cold statistics show that the past winter has averaged one degree lower than the lowest previous record of the Weather Bureau. This item illustrates how it has affected rural life in New England. A sick woman sent for a physician. He was obliged to walk four miles through drifted roads. She died before she could get relief. At her funeral eight men and several teams plowed and shoveled for hours, trying to

open a way for the hearse, but were obliged to give it up, and the remains were conveyed to the grave on a hand-sled drawn by the bearers.

Yet the winter has not been without its humors. In quaint New England vernacular it is commonly referred to as "snug," which has a cozy sound in itself, and calls up all the good cheer of Whittier's Snow Bound. It has been a fine season for 'Zekle and Huld. It is said that in a certain divinity school a devout petitioner once prayed in his simplicity, "Give us clean hearts, give us pure hearts, give us sweet hearts!" and all the Seniors murmured a deep Amen. Winter seems to favor the answering of such prayers, along with some aid from the cutter, geared out of center for the single track furrow; for in the path of politics or of snow travel it is occasionally no disadvantage to be a little one-sided. It has been a grand winter for coasting, a sport which a Connecticut lad once offered to illustrate the distinction between capital and labor; and, being challenged, came out with the triumphant reply: "If a boy slides down hill, that is capital; if another boy pulls his sled up, that's labor." The church social and other country festivities have had a great yield. The menu of one such event, catered entirely by the men of a Litchfield parish, lies before me. The salad bears the name of the minister and we are assured that it is "pastorized;" cold tongue is to be "served at home"; "salary is omitted—couldn't raise it"; while the tea is "a la Lipton," with the legend, "One cup—no cup for Lipton." A woman placed a pumpkin in the oven to thaw out. Soon it exploded like a bombshell, wrecking the range, the pumpkin "all gone to squash," recalling that other tragedy noted by the historian Lear:

They sought in vain for a single bone
Respectfully to bury.
They said, "Her's was a dreadful fate!"
And Echo answered, "Very."

It has been a hard time for the birds. The quail have suffered heavily, and Bob White's whistle will be rare next spring. A family who humanely scattered crumbs around the door has been rewarded by the company of pheebes all winter, almost as tame as the doves in St. Mark's Square. "Doth God care for oxen?" Yes, and for other inmates of the barn. One family has doctored the combs of the fowls all winter, and the favor has been appreciated.

It has been a great winter for the home. One of Sidney Smith's rules for happiness was an open fire. The hearth is the center of the home, and does more to make the domestic virtues flourish than even the vine and fig tree. "Who can imagine," asks Bushnell, "a Cotter's Saturday Night at the tropics?" Books put forth their leaves in winter. Massachusetts and Connecticut foster public libraries by state aid, and never has the policy been better justified than this very year of grace. Hard winters make hard brains, which take both temper and edge from these long evenings given to reading. Surely a part of the reason for New England's culture may be traced back of the North Wind. As for the Spartan virtues, they are directly aided by cold weather—frost hardens the resolution; and the true New Englander never forgets that his denominational birthday is Dec. 22.

But the winter has its hardships for public worship. Congregations sink with the thermometer. After driving four miles northward recently, to a Sunday afternoon appointment, the writer found that one of his had sunk with the mercury to zero. Sunday schools and prayer meetings are often obliterated by the snow, and "when ways be foul," we learn to appreciate Marian, upon whose sex we depend so largely for devotional

REWARD OF MERIT.

A New Catarrh Cure Secures National Popularity in Less than One Year.

Throughout a great nation of eighty million it is a desperate struggle to secure even a recognition for a new article to say nothing of achieving popular favor,



and yet within one year Stuart's Catarrh Tablets, the new catarrh cure, has met with such success that today it can be found in every drug store throughout the United States and Canada.

To be sure a large amount of advertising was necessary in the first instance to bring the remedy to the attention of the public, but every one familiar with the subject knows that advertising alone never made any article permanently successful. It must have in addition absolute, undeniable merit, and this the new catarrh cure certainly possesses in a marked degree.

Physicians, who formerly depended upon inhalers, sprays and local washes or ointments, now use Stuart's Catarrh Tablets because, as one of the most prominent stated, these tablets contain in pleasant, convenient form all the really efficient catarrh remedies, such as red gum, blood root and similar antiseptics.

They contain no cocaine nor opiate, and are given to little children with entire safety and benefit.

Dr. J. J. Reitiger of Covington, Ky., says: "I suffered from catarrh in my head and throat every fall, with stoppage of the nose and irritation in the throat affecting my voice and often extending to the stomach, causing catarrh of the stomach. I bought a fifty cent package of Stuart's Catarrh Tablets at my druggist's, carried them in my pocket and used them faithfully, and the way in which they cleared my head and throat was certainly remarkable. I had no catarrh last winter and spring and consider myself entirely free from any catarrhal trouble."

Mrs. Jerome Ellison of Wheeling, W. Va., writes: "I suffered from catarrh nearly my whole life and last winter my two children also suffered from catarrhal colds and sore throat so much they were out of school a large portion of the winter. My brother who was cured of catarrhal deafness by using Stuart's Catarrh Tablets urged me to try them so much that I did so and am truly thankful for what they have done for myself and my children. I always keep a box of the tablets in the house and at the first appearance of a cold or sore throat we nip it in the bud and catarrh is no longer a household affliction with us."

Full sized packages of Stuart's Catarrh Tablets are sold for fifty cents at all druggists.

Send for book on cause and cure of catarrh mailed free. Address, F. A. Stuart Co., Marshall, Mich.



ON A RANCH

Woman Found the Food That Fitted Her

A newspaper woman went out to a Colorado ranch to rest and recuperate, and her experience with the food problem is worth recounting.

"The woman at the ranch was pre-eminently the worst housekeeper I have ever known—poor soul, and poor me!

"I simply had to have food good and plenty of it, for I had broken down from overwork, and was so weak I could not sit up over one hour at a time. I knew I could not get well unless I secured food I could easily digest and that would supply the greatest amount of nourishment.

"One day I obtained permission to go through the pantry and see what I could find. Among other things I came across a package of Grape-Nuts which I had heard of but never tried. I read the description on the package and became deeply interested, so then and there I got a saucer and some cream and tried the famous food.

"It tasted delicious to me, and seemed to freshen and strengthen me greatly, so I stipulated that Grape-Nuts and cream be provided each day instead of other food, and I literally lived on Grape-Nuts and cream for two or three months.

"If you could have seen how fast I got well it would have pleased and surprised you. I am now perfectly well and strong again, and know exactly how I got well, and that was on Grape-Nuts that furnished me a powerful food I could digest and make use of.

"It seems to me no brain worker can afford to overlook Grape-Nuts after my experience." Name given by Postum Co., Battle Creek, Mich.

Get the miniature book, "The Road to Wellville," in each package.

Continued on page 387.

This Winter of Our Discontent Both Sides the Brooklyn Bridge

(Continued from page 386.)

gatherings. Yet, while public worship has suffered recently in rural New England, few pastors would admit that "the state of religion," as our fathers termed it, had declined. For winter is the summer of the church; it thrives best in cold weather, and, like the earth itself, is wont to be at its perihelion in January. Some Christians let their religion hibernate in summer, and spiritual life will oftener take cold in August than in midwinter. True, as stated in Love's Labor Lost, coughing may drown the parson's saw, but if he keep on sawing, he is wont to find his labor not lost and plenty to show for it in the end. These are great days for parish calls and for those quiet talks with thoughtful people, which every pastor values above rubies. It is a rare season, too, for fostering the growth of the home department, and the harder the winter the easier it is.

In winter the deepest impressions are made, and coincidentally may be found the minister's best study and ripest preaching. Ministers grow, if ever, in the days of snow, having a sharper appetite for the investigation of great themes. Many ministers have a sympathetic understanding of the great apostle's direction to the one who was to do his diligence to come before winter. St. Paul wanted him to bring the cloak left at Troas, which warmed the body; but he wanted more the books, and especially the parchments, which warmed the mind. Aye, more than the mind, for, as twilight favors devotion, so winter tends to turn cold hearts toward the Sun of Righteousness. Christ is sensibly nearer in the ice season. We read that it was "at Jerusalem, the feast of dedication, and it was winter, and Jesus walked in the temple in Solomon's porch." So is he still walking through his temples in wintry weather, clad in the seamless robe and the fringed garment, from which virtue is going out.

"DOETH GOOD"

And Addeth no Sorrow.

"I am an old lady and had used coffee all my life until a year ago, then I found a drink 'that doeth good and addeth no sorrow.'

"For many years I had been troubled with constipation and stomach trouble, sleeplessness and various other ills and although I had been constantly treated I got almost no relief.

"I have always been a great worker with many cares and often in the morning I would feel unequal to my daily tasks. So I would drink a good stiff cup of coffee, of which I was very fond, and then for two or three hours afterwards I would feel so smart and buoyant and keyed up to such a high note that I could undertake most anything. But along about 11 o'clock the reaction would begin and leave me stranded on a lounge until dinner time. Then I would get a cup of tea to tide me over the afternoon. So it went on for a number of years and the great wonder is that I did not collapse altogether. I must have had a good constitution. Every month I got a little worse.

"At last and with great reluctance I was forced to the conclusion that it was coffee that was the chief cause of my many troubles. So I looked the matter up carefully, quit the coffee and began the use of delicious Postum; the wisdom of this change was soon shown in a material improvement in my health.

"Since I have been using Postum I do not have that unnatural elation and consequent reaction and the craving for the stimulant has left me, I am now strong and steady all of the time. Name given by Postum Co., Battle Creek, Mich.

Look in each package for the famous little book, "The Road to Wellville."

(The Congregationalist may be obtained in New York at the Congregational bookstore, 156 Fifth Avenue; in Brooklyn of T. B. Ventres, 597 Fulton Street, and C. F. Halsey, Plymouth Church.)

DATES AHEAD: Ministers' Meeting, The Chelsea, March 21; Manhattan Congregational Club, March 21; Brooklyn Congregational Club, Pough Gallery, March 21.

Sunday Morning at Tompkins Avenue

This church, though less than thirty years old, has been for several years the largest Congregational church in this country. The building is also the largest of our denomination in the city, and is noted throughout the land for its Sunday school rooms.

Tompkins Avenue is well organized. Its Sunday schools, including the branch, have a membership of over 2,500. The ladies are active, and in addition to their other benevolences have for nine years, with some assistance from the young people, supported two week day kindergartens in the city, one for white and one for colored children. The men have an interesting league; and there are also a relief committee, a visitors' committee, an employment committee and a penny provident fund. Evidence of good management is found in the fact that every organization completed last year with all bills paid and money in the treasury.

Appointments for the week included a meeting of the Young People's Association, when the characteristics of five leading denominations were to be presented by different members; an inviting midweek Lenten service, with a study of The Conversations of Jesus; a Chopin recital by a well-known pianist, and an originally planned social for young people. The weekly calendar contained announcements of twenty-nine appointments, at the church or the branch.

Reminders of Tompkins Avenue's noted former pastor are still in evidence. There is a Meredith Manly Boys' Club and a Meredith Kindergarten. The church rejoices in the Doctor's recovery of health and in his promising pastorate at Pasadena.

Dr. N. M. Waters preached an interesting sermon on Christ as a Preacher, pointing out that Christ founded no organization, but recognized as his most effective instrument the power of persuasive speech. The simplicity and beauty of Jesus' preaching were especially emphasized.

An Interview with Admiral Schley

At a reception at the Waldorf-Astoria, tendered by the new Co-operative Entertainment Club, of which Mrs. Roswell D. Hitchcock is president, this noted warrior of the seas gave an interesting account of the Greely relief expedition, which he so successfully conducted. The modesty of the Admiral in disclaiming glory for what was so brilliantly accomplished by him, and his carefully chosen diction in describing the thrilling incidents were a surprise to me. I asked him what were his sensations when he realized that he was to face danger. His reply was that an initial shock would almost immediately be followed by the consciousness of the inspiration of home, friends, his flag and his God, and the danger was henceforth forgotten. Mrs. Schley, an attractive woman, once said in bidding him good-by on the eve of a dangerous voyage, "Remember that for every shell aimed at you a thousand prayers ascend that it may miss its mark, and that you may sail on to victory." DIXON.

The death of Rev. G. H. R. Garcia, lately pastor of the Union Church, Sunderland, and more recently called to Trinity Church, Glasgow, to succeed John Hunter, which call he was obliged to decline, has died. He was one of the ablest of the younger English Congregational exponents of social Christianity, and as a Liberal leaned strongly toward labor. R. F. Horton again has had to retire temporarily from active service and rest.

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

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